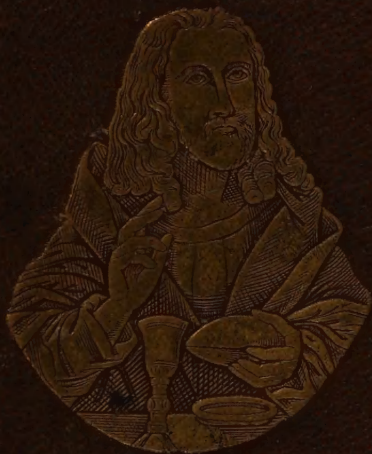


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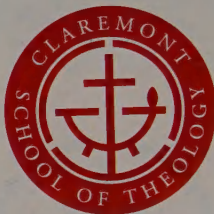


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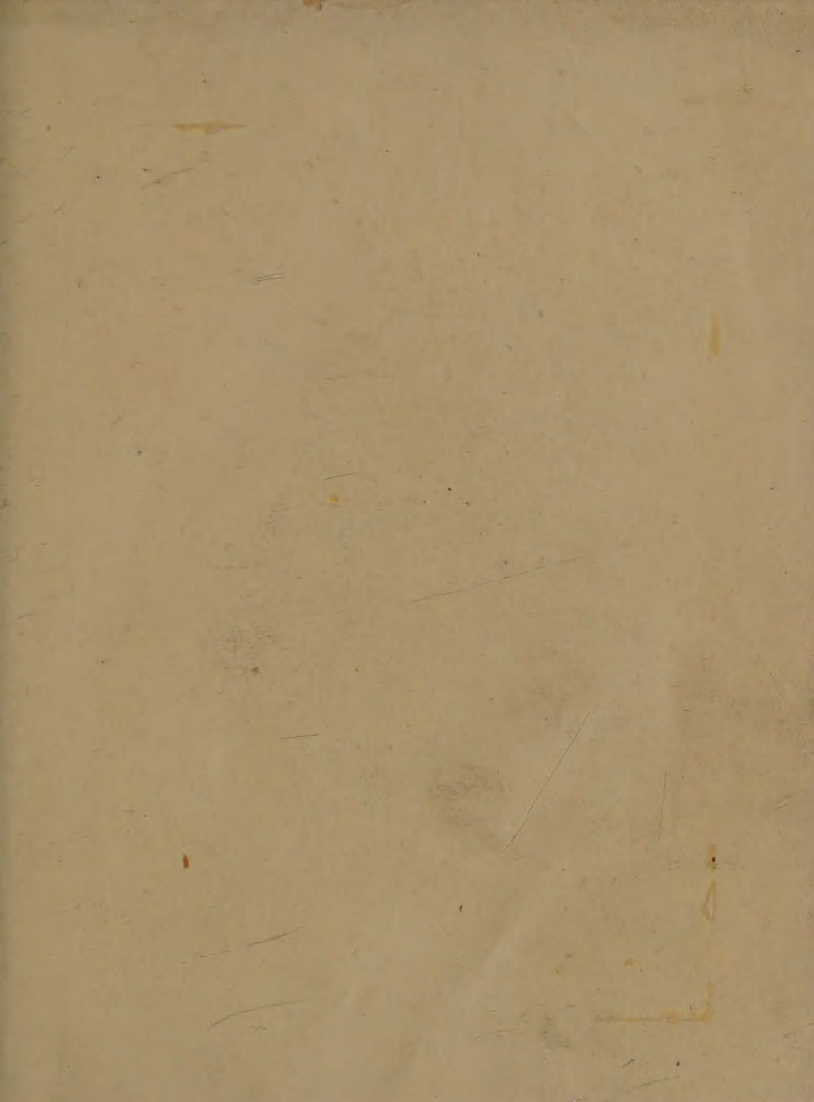
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THE REDEEMER

SCRIPTURE HISTORY
For
THE YOUNG
NEW TESTAMENT



The return from Egypt.
Matt. Ch. XI. v. 21.

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THE ILLUSTRATED
SCRIPTURE HISTORY,

FOR THE YOUNG,

BY THE REV. JOHN HOWARD, A.M.

EMBELLISHED WITH NEARLY 300 ENGRAVINGS

VOL. II

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THE REDEEMER.

The merciful promise made by God to mankind of a Saviour at the fall of our first parents, and afterwards repeated by the prophets, was at the appointed time fulfilled. The long expected Messiah, Jesus Christ, the Saviour of the world, was born in Bethlehem of Judea.

He was descended from David, thus fulfilling the prophecies that had been uttered respecting his birth. His advent was not accompanied by regal state, contrary to the expectations of the greater part of the Jews; for they looked for an earthly king, who would restore them to their long lost prosperity; but, to teach men humility, he was born in a manger, was the reputed son of a carpenter, lived among the poor, and chose

THE REDEEMER.

of them for his disciples. He was obedient to his earthly parents, and at an early age was found in the temple, "sitting in the midst of the doctors, both hearing them, and asking them questions." Let this latter circumstance be ever present to the minds of the young, and teach them betimes to seek such wisdom and understanding as leadeth to eternal life.

The life of Jesus Christ was a pattern of humility, charity, benevolence and long-suffering. He was continually doing good, both temporal and spiritual; healing the sick, giving sight to the blind, and preaching the way of salvation. If we would really be his disciples, and be loved by him, we must endeavour as much as possible to imitate his actions, and, though by reason of our infirmities we can not do otherwise than fall far short of his glorious example, our efforts in the good cause, weak as they may be, will be accepted by our Divine Master.

Vast and sublime was the work of Redemption, that the Son of God descended from heaven to perform for sinful man, and to accomplish which he took upon himself the form of humanity and suffered death

THE REDEEMER.

upon the cross. Ever since the departure of Adam and Eve from their state of innocence mankind had been prone to sin, and the very people whom God had chosen for his own, and to whom he had by the inspired writers revealed his will, had forsaken his law and led corrupt and wicked lives, insomuch that they had been in a measure punished for their transgressions by being reduced to captivity. To reclaim them, and the rest of mankind from their evil ways was the mission of the Redeemer. This was indeed a mission of love, peace, and good will, the beginning of a new state of existence on earth in which all men were to regard each other as brethren, and look up to God as the Great Father of all. A new covenant was then made between God and the world, in which the formalities of the old law were abolished, and in their place a simple worship and spiritual communion with the Deity substituted. But the violations of the law required an atonement, for the word of the Almighty must be fulfilled, and the sins of mankind be punished; and this atonement was made by his Son, who himself bore the sins of the world, and suffered an

THE REDEEMER.

ignominious death that it might be saved from the wrath of a justly offended God.

Gratitude for so great a deliverance should impel us to the practice of those precepts that were enjoined by the Saviour during his stay on earth, and which have been recorded for our instruction. Were the period allotted for our temporal existence far longer than it is, we could not do enough in it to testify our thankfulness for the eternal benefits conferred upon us; let us then make the most of the little time we have, and by an observance of Christian duties prove that we are not unworthy of the mercy designed for us. We must not only strive to do well ourselves, but also endeavour to win others to a love of God, and the performance of deeds of charity; recollecting the command that Christ, after his resurrection and before his ascension into heaven, gave to his disciples,—“Go ye into all the world, and preach the Gospel to every creature.”



HEROD AND THE WISE MEN.

THE RUMOR OF ISRAEL'S KING DECIDE
 BRUCE HEROD'S GOUL HE GREATLY FEARED;
 AND SOON DID EAGERLY ENQUIRE
 THE TIME THE SAVIOUR'S STAR APPEARED.

HEROD AND THE WISE MEN.

Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared."—MATTHEW, chapter ii., verse 7.

At the time of Christ's birth a star, or perhaps a luminous appearance resembling one, appeared in the East, and attracted the attention of some wise men, or magians, whose studies most likely consisted in astronomy, natural philosophy, and theology. These wise men, judging that the appearance of the star indicated the birth of the King of the Jews, went to Jerusalem to enquire where he was to be found, and to worship him.

When Herod, (the Great,) heard of what had taken place, he was much alarmed, doubtless fearing the loss of his kingdom, and assembling "the chief priests, and scribes," (or expounders of the law,) "he demanded of them where Christ should be born." Their reply, "in Bethlehem of Judea," must have tended rather to increase than diminish his fear, for they verified their assertion by a quotation from one of the prophets.

The king next sent privately for the wise

HEROD AND THE WISE MEN.

men, and having enquired of them what time the star appeared, bade them "go and search diligently" for the infant Jesus, and when they had found him, to return with the intelligence to himself, that he might go and worship him. Herod had no intention of doing homage to Jesus, but asserted that as his reason for finding him, in order to lull suspicion on the part of the wise men, who had they suspected he would endeavour to harm the young child, would, it may be supposed, have been inclined to mislead him. The real object of the king's search was the destruction of Jesus, so that the safety of his throne might not be endangered; for he, in common with many others, imagined that the sovereignty of Christ was to be of a temporal, and not of a spiritual nature. Though Herod was an old man, and could hardly expect to live until the new-born infant had become a man, he was still troubled with the thought that his power might be taken from him. But, as we shall presently see, his evil designs were frustrated by God, notwithstanding the cruel means he adopted for the accomplishment of them.



THE WISE MEN AND THE STAR

MATTHEW 2:1-12

THE WISE MEN, GUIDED BY THE STAR,
(A GLORIOUS LIGHT FROM HEAVEN SENT,
AND WHICH LED THEM FROM AFAR)
STRAIGHTLY TO JESUS' BIRTH-PLACE WENT.

THE WISE MEN AND THE STAR.

"When they saw the star, they rejoiced with exceeding great joy."—MATTHEW, chapter ii., verse 10.

The wise men departed on the errand that Herod had given them to seek for Jesus, and following the star they saw in the East, which went before them, were led by it, "till it came and stood over where the young child was."

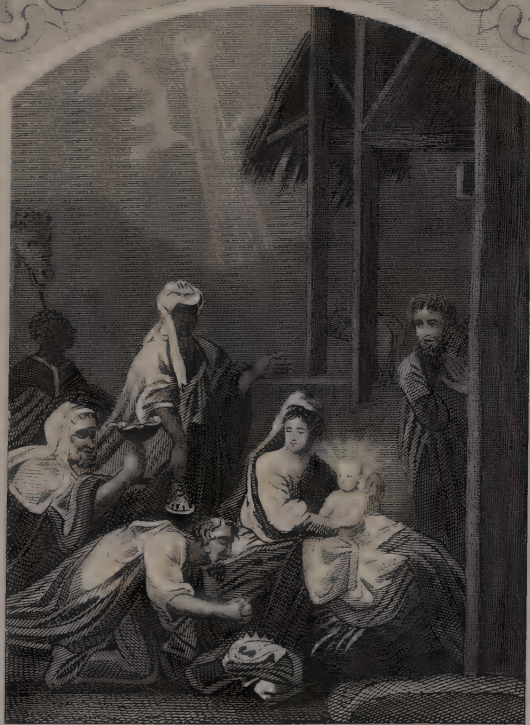
We are told by the Scriptures that "when they saw the star, they rejoiced with exceeding great joy,"—thankful joy that they had at length been brought near the king they sought, and had an opportunity of adoring him. The object of their hopes was accomplished, and though they probably regarded Christ more as a temporal than a spiritual Deliverer, their satisfaction was still great, and doubtless their hearts overflowed with gratitude to the Almighty for his birth.

If, looking upon Jesus as an earthly king, these men so greatly rejoiced, how much more should we, beholding him as a Saviour sent to atone for men's sins, and fit them for the kingdom of heaven, testify our gladness and thanks for his advent. As they were led to seek him by the star, so let us be led

THE WISE MEN AND THE STAR.

by a sense of the necessity of a pardon for our sins to seek him also. All those who really desire it will as certainly find him as did the men from the East, for is it not said to us,—“Seek, and ye shall find.—Knock, and it shall be opened unto you.”

These reflections ought to prompt us to diligence in the search for Christ, who alone has power to save, and restore us to the lost favour of his Father. He must be our spiritual governor and leader; and we must frame our lives according to his word, if we wish to gain our lost inheritance. He is the star of our salvation, ever visible to those who look for him, shining with a glorious lustre, a light sent to lighten the Gentiles, and to be the glory of Israel. May our souls be illumined by the rays of his truth, and so removed from the darkness and bondage of sin, and may our desire to behold his brightness prove that we are not a generation loving darkness rather than light. We shall then see that his Gospel is the only star that can conduct us to heaven, as that in the East conducted the wise men to his birth-place.



THE WISE MEN'S OFFERING

MATTHEW 2:11

THE WISE MEN FOUND THE CHILD AND HIS MOTHER,
AND WENT AND FELL DOWN AND WORE HIM.
AND THEY BROUGHT HIM PRESENTS OF GOLD, FRANKINCENSE,
AND MYRROR.

THE WISE MEN'S OFFERING.

"When they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."—MATTHEW, chapter ii., verse 11.

We may well imagine that the wise men were disappointed at finding Jesus in a mean habitation; but this did not shake their faith, for when they beheld, they fell down on their knees and worshipped him; then opened their treasures, and presented unto him their gifts.

The presents the wise men laid before Jesus were the most valuable they could obtain; "gold, and frankincense, and myrrh," and these they offered with heartfelt adoration. They were also seasonable gifts to Joseph and Mary, the earthly parents of Jesus, who were but in a poor condition, and were sent by Providence to relieve their necessities.

None who seek the Saviour should say they have nothing to offer him. Let them offer their hearts, which, however unworthy they may be of his acceptance, he will take, and make better, will renew and refresh with the spirit of his grace.

THE WISE MEN'S OFFERING.

Herod expected that when the wise men had found Jesus they would return and inform him of it, but God, who knows the hearts of all mankind, and frustrates their evil designs, warned them in a dream "that they should not return to Herod," so "they departed into their own country another way."

The wicked cannot harm those whom the Lord takes under his protection, and the malice of cruel men will not avail against his will. Compared with his power all the powers of earth are as nothing, and when he vouchsafes his blessing, we are secure from all the evils that our enemies would inflict upon us. The numerous instances we have in which he has shielded those who trusted in him should inspire us with confidence in his mercy, and make us ever ready and bold to perform the duties of his service, however much the worldly-minded may attempt to dissuade us from them. Those who would lead us from the paths of rectitude cannot compensate us for the loss of our souls by anything that it is possible for the world to bestow.



JOSEPH WARNED.

GENESIS 30: 1-5

GOD'S GRACIOUS POWER IS EVER NIGH.
HIS ANGEL THUS TO JOSEPH SPEAKS:-
"ARISE, AND WITH THE YOUNG CHILD FLY,
FOR TO DESTROY HIM HEROD SEEKS."

JOSEPH WARNED.

The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him."—MATTHEW, chapter ii., verse 13.

God, to prove the vanity of man's designs when opposed to his will, rendered those of Herod in regard to the destruction of Jesus utterly useless. He sent an angel during the night to tell Joseph, that he must quickly arise, and take the young child and his mother, and fly into Egypt, for that Herod the king sought to destroy him.

To be thus called upon in the dead of night to commence a wearisome journey, which was also to be made under circumstances peculiarly trying, was a great test of the faith of Joseph and Mary; but their trust in God was firm, and they did not hesitate to obey his command, or stop for a moment to consider the dangers that might arise to themselves in so perilous an undertaking. They gave utterance to no doubts of its safety or expediency, but like Abraham

of old, when commanded to sacrifice his son, thought only of implicit obedience.

This is the more especially striking, as the place they were to travel to was Egypt, the land where so much suffering had been inflicted on the Jews, the scene of their former bondage, and the abode of idolatry. Such a country was now to be their refuge, and for how long a time they knew not, as they were bidden to remain there until recalled by a messenger from heaven. How wonderful is the wisdom and power of God, who could make them secure there from the attacks of their enemies, where security was so little to be expected.

By these things we may be taught that the Lord can render all places safe to those whom he upholds with his mighty arm. Even in the midst of their foes let them not be dismayed; for he can always provide for the security of his servants, and is ever near to, and watchful over them in the time of their distress. His angels constantly keep guard over the faithful, and will not suffer them to be overwhelmed with trouble.



JOSEPH FLEEETH INTO EGYPT

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JOSEPH PREPARED FOR HIS FLIGHT,
AND, HEAVEN'S MANDATE TO OBEY,
AROSE, AND IN THE DEAD OF NIGHT,
TOWARD LAND OF EGYPT BENT HIS WAY.



JOSEPH FLEETH INTO EGYPT.

‘When he arose, he took the young child and his mother by night, and departed into Egypt.’—MATTHEW, chapt. ii., v. 14.

Joseph, in accordance with the Divine will, as made known to him in his dream, arose, and with the infant Jesus and his mother, departed by night to commence his journey into Egypt.

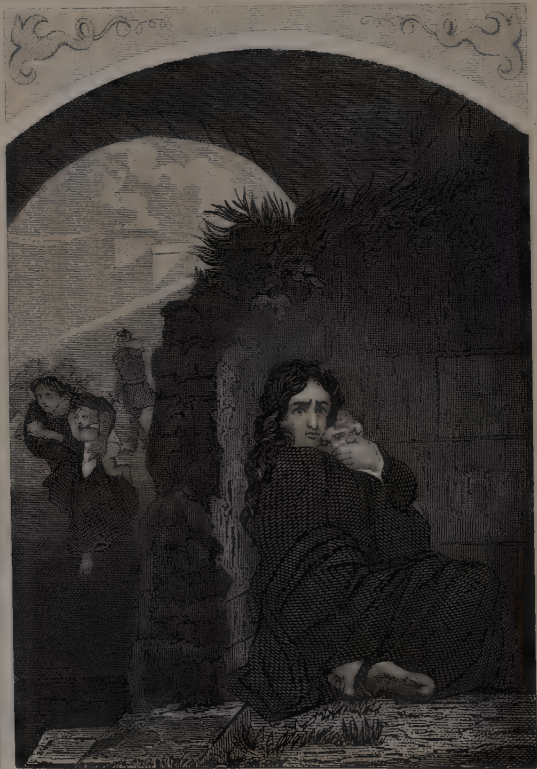
In this act of Joseph’s we may see how much faith is able to accomplish. His perfect confidence in God sustained his spirits during his flight, and enabled him to overcome the difficulties of the road before him. He uttered no complaint of the hardships that might befall him; he had no misgivings as to the result of his undertaking; but with a trusting heart, and a willing step set forth on the way that heaven had appointed him to take.

How completely did Christ put on humanity, in all but its sins, and bear the afflictions incident to it; for here we behold him who was to be the Saviour of the world exposed to peril in his very infancy. His life was sought by a cruel tyrant, to avoid whose persecutions his parents were compelled to

JOSEPH FLEETH INTO EGYPT.

remove him from amongst a people for whom God had done so much, to seek safety with strangers. Great must have been His love for men, who to obtain their redemption condescended to come down from heaven, bear the burden of their transgressions, and submit on earth to a life of poverty and persecution. This he did from his cradle until his death upon the cross, and the flight into Egypt is but one of the many instances that are recorded to prove it.

The knowledge of his sufferings should teach us to bear with humility and resignation the evils that are inseparable from our worldly pilgrimage. Let those who would be considered Christians think of what their Lord underwent for their salvation, and when they meet with trials and temptations, which compared to his shrink into insignificance, let them recall his acts of self-denial, and the steadfastness with which he performed the will of his Heavenly Father. Let them not fear to be overcome in their struggle with sin, for God will not suffer them to be tempted beyond what they are able to bear



THE MASSACRE OF THE INFANTS

THE DEATH OF JESUS' MOTHER,
HEROD DID WICKEDLY COMMAND
THAT ALL THE INFANTS SHOULD BE SLAIN
THAT COULD BE FOUND IN THE JEWISH LAND.

THE MASSACRE OF THE INFANTS.

“Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under.”—MATTHEW, chapter ii., verse 16.

Herod waited in vain for the return of the wise men from Bethlehem, and when he found that they were not likely to come back to him, his rage knew no bounds; and, moved by cruelty, he gave orders that all the children under two years of age in Bethlehem and its neighbouring villages should be slain. He thought that by these means the child Jesus must certainly be destroyed, and his own alarms be quieted; but during the perpetration of this murderous deed Joseph and Mary, with the infant, were travelling to Egypt, and safe from the effects of his wrath.

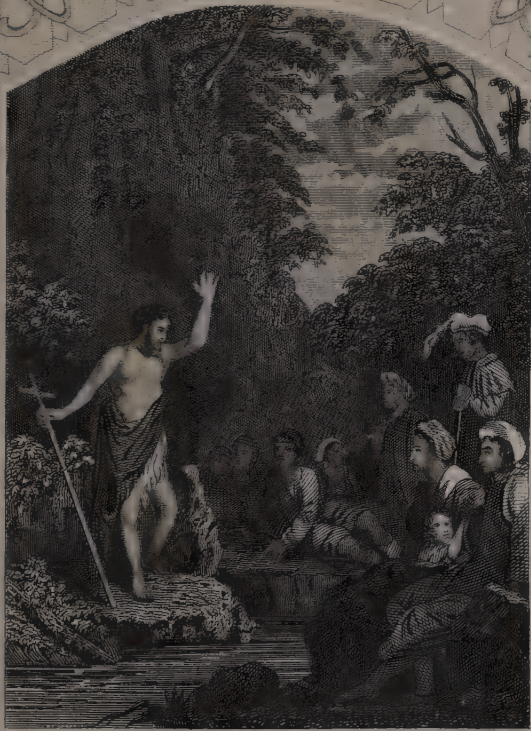
It may seem strange that men could be found to execute such a wicked command, but so it was; and all the infants that they could find in Bethlehem and its neighbourhood were barbarously murdered by the soldiers of Herod. This dreadful massacre had been foretold by the prophet Jeremiah in these words,—“In Rama was there a voice heard, lamentation, and weeping, and great

THE MASSACRE OF THE INFANTS.

mourning, Rachel weeping for her children, and would not be comforted, because they are not," or no longer exist.

We may judge of the anguish that must have torn the hearts of so many poor mothers at the loss of their little ones, by the affection and care with which our own parents have watched over and cherished ourselves. Nothing can exceed the love a mother has for her children; even their little troubles and ailments afflict her with grief, how great then is her tribulation when they are taken entirely from her. Youth should ever bear this in mind, and be careful to avoid giving any pain or uneasiness, by improper conduct or disobedience, to the parent who has so lovingly tended them.

After the death of Herod, Joseph was commanded by the Lord to return to the land of Israel, which new order he obeyed as promptly as the first. He went and dwelt in the city of Nazareth, to avoid the fury of Archelaus the son of Herod, who then reigned in Judea, and also to accomplish the prophecies which had predicted that Jesus Christ should be called a Nazarene.



43

THE PREACHING OF ST. JOHN.

JOHN 1:1-14.

TO PREACH GLAD THINGS JOHN WAS SENT,
AND BID MEN FOR THE LORD PREPARE,
HE WARNED THEM QUICKLY TO REPENT,
AND CHRIST'S GREAT MISSION DID DECLARE.



THE PREACHING OF ST. JOHN.

"In those days came John the Baptist, preaching in the wilderness of Judea."—MATTHEW, chapter iii., verse 1.

AFTER THE BIRTH OF CHRIST, 26 YEARS.

There was no prophet after Malachi, until John the Baptist came, who appeared first in the wilderness, or thinly peopled parts of Judea. We have no information in Scripture as to the early part of his life, but it is said that at the massacre of the infants by Herod his mother fled with him into the wilderness, and there nurtured him.

He lost his earthly parents when very young, but his heavenly Father supported him until he was able to provide for himself. From the account of him given us by the evangelists, he appears to have dwelt in the desert, till the time for his preaching arrived. His raiment, or dress, was of camel's hair; his food the products of the wilderness, "locusts and wild honey;" and his drink, pure water.

His mission was to prepare men for the coming of the Saviour, and he performed it by exhorting them to repentance, "saying, Repent ye: for the kingdom of heaven is at

THE PREACHING OF ST. JOHN.

hand," also telling them that he was but the forerunner of One whose shoes he was not worthy to bear. His ministry was very successful; many persons, of all conditions, went to hear him preach, confessed their sins, "and were baptized of him in Jordan."

The preaching of the Baptist was plain and intelligible: he taught his hearers that God respected the heart alone; and that their pretensions to descent, and an observance of the formalities of the law, would avail them nothing with him who knows our innermost thoughts. He assured them that not only must they be impressed with a sense of their sins, confess them, and promise amendment, but that they must "bring forth fruits meet for repentance," or in other words, prove by their acts that they were sincere in their professions.

Repentance is as necessary now as it was in the days of John. Much is to be done ere we can work out our salvation; and the first things needful to its accomplishment, are the discovery of our sin, a conviction that our own righteousness cannot save us, and earnest prayer to Jesus to pour down upon us the Spirit of his grace.



CHRIST TEMPTED.

FROM GOD TO TEMPT MEN TO DEPART,
 POWER IS LOOSE, SAVAN CIVIL
 WE MUST RESIST HIS WILES AND ART
 HIS PRUM OUR VIGILANCE MUST BE LIVED

CHRIST TEMPTED.

"The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them."—MATTHEW, chapter iv., verse 8.

AFTER THE BIRTH OF CHRIST, 26 YEARS.

In taking upon himself the form of humanity, the blessed Saviour of the world did not spare himself any afflictions incident to that state of being. Among his other sufferings was that of temptation by Satan, the great deceiver.

The Devil, in his arrogance and pride, went so far as to promise to Jesus that which is the gift of God only, dominion over the earth, if he would but "fall down and worship" him. For this purpose he took him to the top of a very high mountain, and showing him the kingdoms of the world, in all their alluring glory, promised him universal empire over them, if he would yield to him what is due to God alone,—religious homage.

So great a blasphemy on the part of Satan caused Jesus to use his divine authority. He commanded the tempter to depart, quo-

CHRIST TEMPTED.

ting the passage of Scripture which says "Thou shalt worship the Lord thy God, and him only shalt thou serve;" and the Evil Spirit, finding his attempts to seduce the Son of God were useless, left him, and "angels," or heavenly Spirits, "came and ministered" refreshment "unto him" after his victory over the enemy of mankind.

What an encouragement have we in the example of our Divine leader to resist the temptations of Satan, who still continues his endeavours to divert us from the service of the Lord. Let us not be led by the prospect of riches and worldly grandeur, but too often purchased at the expense of truth and honesty, to forsake the right way and wander in the paths of sin and shame. Let the young especially recollect that happiness is only to be obtained by the practice of virtue; and when tempted to depart from their duty by the flattering promises of those who would lead them astray, remember the fortitude of their Saviour, and the words with which he repelled the advances of his foe.—"Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."



CHRIST'S SERMON ON THE MOUNT.

Matthew 5:1.

WENT UP THE MOUNT, AND TOOK SEAT
TO TAUGHT MEN AND CAME HIS LEARN,
TO BRING UP CHILDREN TO TRUTH,
TO BLESS ALL WHO WERE HIS DISCIPLES.

CHRIST'S SERMON ON THE MOUNT.

"Seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him."—MATTHEW, chapter v., verse 1.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

Christ, in the sermon he preached on the mount to his disciples and the multitudes that followed him, inculcated in the most touching manner the important points of religion.

Placing himself on an eminence, from whence he could be heard by the great number of people attending him, he began his discourse by declaring who are blessed. Contrary to the notions of the Jews, who were persuaded that happiness consisted in the enjoyments of sense, and the possessions of the good things of this world, he taught that the poor in spirit are blessed, and that their humility shall be rewarded in heaven.

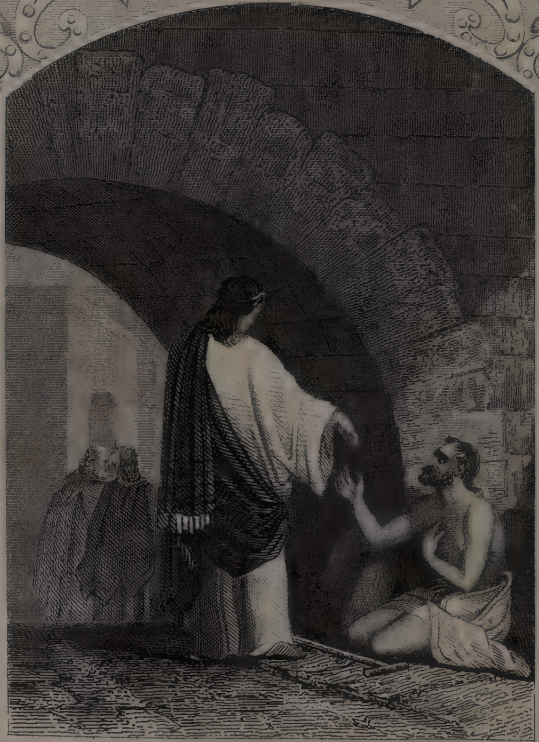
"Blessed," said he, "are they that mourn," for their sins, "for they shall be comforted;—the meek, for they shall inherit the earth;—they which do hunger and thirst after righteousness, for they shall be filled;—the merciful, for they shall obtain mercy;—the

CHRIST'S SERMON ON THE MOUNT.

pure in heart, for they shall see God;—the peacemakers, for they shall be called the children of God.”

The Saviour also taught that happiness does not consist in ease, if purchased at the expense of truth and righteousness; for they who have suffered severe trials for conscience' sake, shall be honoured with a great reward in heaven. “Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.” Contentment is not to be expected from the praise of the world, but will be the portion of those who are falsely reviled for righteousness' sake; for the prophets of all ages have been distinguished by similar persecutions.

From the excellent sermon of Christ, delivered on the mount, we may learn that peace of mind is not dependent upon the external circumstances by which we are surrounded; but is only to be obtained by an observance of Christian duties. This alone can give us true serenity of spirit, console us in the midst of afflictions to which we are all, more or less, subject, and finally reward us with a blessed immortality.



DO GOOD IN SECRET.

MATT. VI. V. 3.

GIVE TO THE POOR, [GOD GAVE TO THEE,
BUT NOT TO MEET THE WORLD'S REGARD;
THEN HE WHO CAN IN SECRET SEE,
SHALL OPENLY THY ACT REWARD.

DO GOOD IN SECRET.

"When thou doest alms, let not thy left hand know what thy right hand doeth."—MATTHEW, chapter vi., verse 3.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

Continuing his sermon on the mount, the Son of God instructed his hearers in the worship of his heavenly Father, and by what acts they could render themselves most acceptable to him.

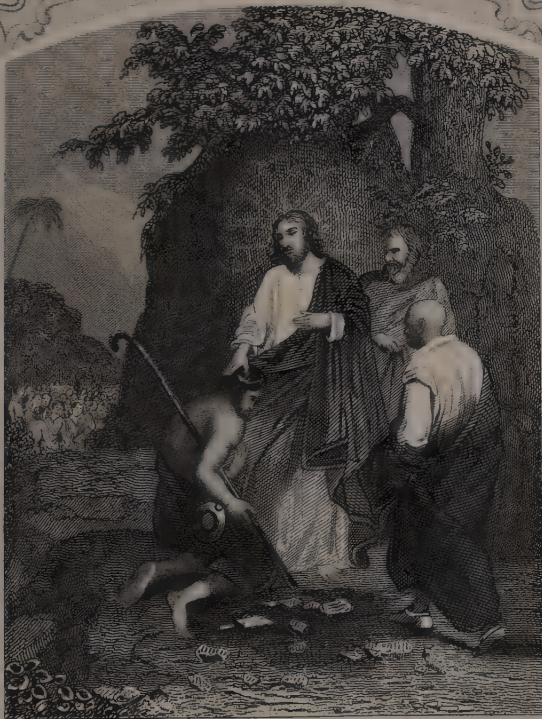
He warned them against hypocrisy in the performance of their religious duties, and told them that the alms they bestowed, must not be given with a view to attract the notice of men, but from an inward principle, and a desire to please God, and meet with his approval. "Take heed," said he, "that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee," or make a display, so that your charities may be observed, "as the hypocrites do in the synagogues and in the corners of the streets, that they may be seen of men: but let not" even "thy left hand

DO GOOD IN SECRET.

know what thy right hand doeth," that is, do thy deeds of charity privately, without seeking to attract the observation of others.

Christ speaks of what is gained by those who give with ostentation. "Verily I say unto you, They have their reward." And a poor reward it is that hypocrites promise themselves, and obtain; for their alms are given to be seen of men, and they *are* seen of men. This is *their* reward.

Let us turn now to the promise he gave the humble, they who do good in secret.— "Thy Father which seeth in secret himself shall reward thee openly." The less we ourselves notice our good deeds, the more will they be noticed by God, who will reward them abundantly. A great encouragement to us to persevere in acts of kindness and good-will to our fellow-creatures, is the knowledge that God sees and considers them all, and will not forget or overlook any of them. The simplest favour conferred upon another, if in a spirit of Christian charity, will in no wise lose its reward.



CHRIST CLEANSETH A LEPER.

CHRIST CLEANSETH A LEPER.

"Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."
—MATTHEW, chapter viii., verse 3.

AFTER THE BIRTH OF CHRIST, 31 YEARS

Jesus, he who "taught as one having authority, and not as the scribes," having finished his sermon, came down from the mountain; and "great multitudes," who had listened with astonishment to his doctrines, "followed him."

The truth of what the people had heard him utter was soon to be confirmed by miracles; of which we will first relate that of the cleansing of a leper, who "came and worshipped him, saying, Lord, if thou wilt, thou canst make me clean." This poor creature was no doubt acquainted with what Jesus had already done, and with true humility fell down before him, testifying by his words both his faith, and his submission to the will of God.

The species of leprosy from which this man suffered, and which was common among the Jews, was equally nauseous and infectious; yet this did not prevent Jesus from approaching him, on the contrary, it increased

CHRIST CLEANSETH A LEPER.

his pity, for he "put forth his hand and touched him, saying, I will ; be thou clean ;" whereupon health was immediately restored to the leper, who departed glorifying God.

See here the benevolence of Jesus: he who was so pure himself, feared not pollution from contact with one who was leprous, but even "touched him," to show us that we must not, under any circumstances, be deterred from assisting the afflicted. We also learn by the manner in which the leper applied to Christ for his cure, how to approach him in order to obtain a spiritual cleansing; for no guilt is so great, nor corruption so strong, but he is able to atone for and subdue them. Like the diseased man, we must throw ourselves at the feet of the Son of God, and with humility request his pity, having at the same time a firm belief in his power to make our souls clean; not demanding his mercy as a right, but soliciting it as a favour. He is ever willing to give grace to those who ask it, and will listen to and answer the prayers of the repentant.



PETER'S MOTHER-IN-LAW.

MARK IV. 23, 24.

THE POWERED BODY TO BELIEVE,
PETER'S MOTHER-IN-LAW CAME NOW FORHELD,
AND MAN OUR DOCTOR, THEN BEHELD,
FOR THAT WILL CURE HIS OWNERS.

PETER'S MOTHER-IN-LAW.

"He touched her hand, and the fever left her: and she arose, and ministered unto them."—MATTHEW, chapter viii., verse 15.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

The mother of the wife of Peter, one of the apostles of Jesus, was sick of a fever, and the blessed Saviour, ever ready to relieve the distressed and suffering, being "come into Peter's house," saw her, and had compassion on her.

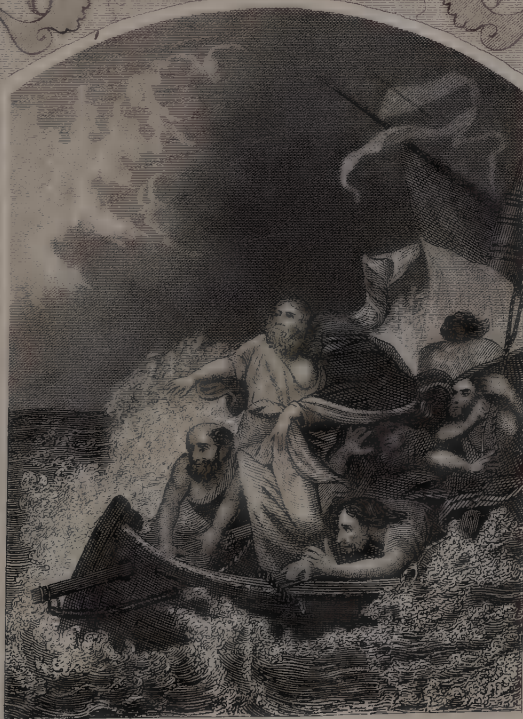
Moved by her condition, Jesus, who loved to alleviate the afflictions of mankind "touched her hand," when immediately was the Divine power manifest, for "the fever left her." It is well known that those who recover from fevers are generally weak and feeble for some time after; but, to show that this cure was beyond the power of nature, Peter's mother-in-law was at once so well and strong, as to be able to attend to the affairs of the house, for "she arose, and ministered unto them."

Some useful lessons may be gathered from the passage of Scripture now before us.—First, Jesus, by going "into Peter's house,"

PETER'S MOTHER-IN-LAW.

showed how great was his condescension towards his followers. He who was Master of the world did not hesitate to abide for a time in the humble dwelling of one of his disciples. This excellent example should teach us not to despise any for their poverty or low estate, but on the contrary to visit them, and endeavour by the means with which the Almighty has blessed us, to relieve their distresses.—Secondly, Peter, by taking care of his wife's mother, proved his kindness towards his relations, a duty which is incumbent upon us all, and which we ought never to lose sight of.—Thirdly, the industry of Peter's mother-in-law is worthy of our respect and imitation, for no sooner was her health restored to her, than "she arose" and immediately busied herself with household duties. She claimed no rest, but was anxious to be up and doing, and evinced her gratitude for what the Saviour had done for her by serving him to the best of her ability.

May God create in us a disposition to soothe the sorrows of our fellow-creatures, and to love and cherish our kindred; may he also make us diligent in his service, and industrious in the cause of righteousness.



CHRIST STILLETH THE TEMPEST.

MARK IV. 35-41.

THEY WENT ALONG WITH HIM, TO SAY,
 HIS WORD THE FURIOUS GALE,
 HE CAN SUBDUCE: THE FO'LLING WIND,
 AND DRIVING THE RAGING SEAS AWAY.

CHRIST STILLETH THE TEMPEST.

"He saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea: and there was a great calm."—MATTHEW, chapter viii., verse 26.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

Not long after the event just recorded, Jesus and his disciples were in a ship, when "there arose a great tempest in the sea, in-somuch that the ship was covered with the waves."

The human nature of Christ was wearied, and, to try the faith of his disciples, he slept. They in their alarm at the storm, and, notwithstanding the presence of their Divine Master, lacking courage, "came to him, and awoke him saying, Lord, save us: we perish."

Jesus soon showed them that they had nothing to fear while he was with them, for after reproaching them for their timidity, "he arose, and rebuked the winds and the sea; and there was a great calm." Much as his followers had been astonished at his previous miracles, they were still more so at the one he now performed. "The men marvelled,

CHRIST STILLLETH THE TEMPEST.

saying, What manner of man is this, that even the winds and the sea obey him?"

As the ship is beset by stormy seas, so is the Christian assailed by worldly tempests, permitted by God lest his faith should slumber, and lest by finding too much peace on earth, he should be made to forget heaven. At these times we may well be seized with fear, but in the midst of danger let us rely upon the help of Jesus. He who can fit us to pass over the agitated sea of this life, can surely bring us in safety to the desired haven. The winds of adversity may indeed arise, but let us not be depressed by them; on the contrary let them increase our confidence in the Saviour. Let us humbly trust in him, and not give him cause to accuse us for our want of faith. He who "rebuked the winds and the sea" still looks upon us, and by his blessed influence can cause our souls to feel "a great calm."



THE SICK OF THE PALISTY CURED.

MADE IN 1811.

HE WHO THE PALISTY MAN DID CURE,
AND TO US GAVE A PARDON GIVE,
WHICH ALSO MADE HIM A PARDON GIVE
TO ALL WHO BY HIS MERCY LIVE.

THE SICK OF THE PALSY CURED.

"They brought to him a man sick of the palsy, lying on a bed, and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee."—MATTHEW, chapter ix., verse 2.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

The efficacy of faith cannot be too often or too strongly insisted on. Great was the faith of those who brought the paralytic to Jesus; they firmly believed that the Saviour had both the will and the power to cure him. They regarded no obstacles that stood in the way, but humbly brought their sick acquaintance, "lying on a bed," to attend upon Christ, and receive his mercy.

Jesus, who can penetrate the secrets of all hearts, saw their faith, and rewarded it; for he told the sick man to be of good cheer, and forgave him his sins. Some of the scribes, when they heard this pardon pronounced, not believing in the Divinity of Jesus, "said within themselves, This man blasphemeth." But he "knowing their thoughts said, Wherefore think ye evil in your hearts?" and, to prove to them that he

THE SICK OF THE PALSY CURED.

had the power to forgive sins, bade the sick of the palsy take up his bed and go to his house.

What must have been the surprise of these scribes to find their unbelief so completely answered ; for the man "arose, and departed." God alone can forgive sins, and make the lame to walk ; man can do neither the one nor the other ; the divinity of Christ was therefore plainly evident, for he did both of these things.

Though the scribes accused Jesus of blasphemy, the multitudes, when they saw what had been done, " marvelled and glorified God." Let us also glorify the Lord for the mercies that he is continually bestowing upon us. Let us be ever ready to thank him for the benefits we receive, and which we so little deserve ; to behold with awe and admiration his wondrous works ; and, above all, to praise him for the Redemption he has given us through the merits of his Son.



15
A WOMAN TOUCHES THE HEM OF CHRIST'S GARMENT.

A WOMAN TOUCHES THE HEM OF CHRIST'S GARMENT.

"A woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment."—MATTHEW, chapter ix., verse 20.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

The fame of the miracles that Jesus performed became widely spread, and numbers of the sick flocked to him to be healed of their different diseases.

Among others who came to him, was a poor woman who had for twelve years suffered much from a painful disorder. She had heard of the wondrous cures effected by the Saviour, and with confidence in his great power, "came behind him, and touched the hem of his garment;" saying "within herself, If I may but touch his garment, I shall be whole." She was not deceived, for no sooner had she done so, than her health and strength returned to her, and by her sensations she felt that her cure was perfect.

But her act of faith could not be concealed, for Jesus, who knew her thoughts, was pleased with it, and willed that it should meet with praise. He therefore turned round and

A WOMAN TOUCHES THE HEM OF CHRIST'S
GARMENT.

asked who touched him. He knew well who it was; but he asked the question that the woman's faith might be fully manifested, and that he might comfort her. The disciples, ignorant of what had passed, were surprised at the inquiry, for they were at the time surrounded by the multitude, who in their eagerness to witness the works of Jesus, pressed upon him. "Thou seest," said they, "the multitude thronging thee, and sayest thou, Who touched me?"

Jesus then "looked round about to see her that had done this thing;" and "the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth." Her fears were soon dispelled. Jesus spoke kindly to her, and commended her, saying, "Daughter be of good comfort; thy faith hath made thee whole."

Sinners need never think they shall offend Christ by approaching him, let their transgressions be ever so great. Faith in Him who came not to call the righteous, but sinners to repentance, will make them whole



JAIRUS, DAUGHTER RAISED FROM THE DEAD.

MARK VI.

LOD, WAKE US FROM THE SLEEP OF SIN,
 AND WE THY WONDERFUL WORKS WILL PRAISE;
 A THOU, RESISTANCE' WILD, HADEN,
 AND SEEK TO FOLLOW IN THY WAYS.

JAIRUS' DAUGHTER RAISED FROM THE DEAD.

"When the people were put forth, he went in, and took her by the hand, and the maid arose."—MATTHEW, chapter ix., verse 25.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

Jairus, a ruler of the Synagogue, came to Jesus in great grief, and falling on the ground before him, besought him to come and heal his daughter, who lay at the point of death. Our Lord, who never refuses his assistance to those who ask it of him, went with the ruler to his house, followed by the multitude, who were anxious to see the performance of so great a miracle.

While they were on the way, the ruler was met by the news that his daughter was even now dead, and therefore it was useless to trouble Jesus any further; for they knew not that in his hands were life and death, and that he could recall the departed spirit. But the Saviour spoke words of comfort to Jairus, and promised him the restoration of his daughter.

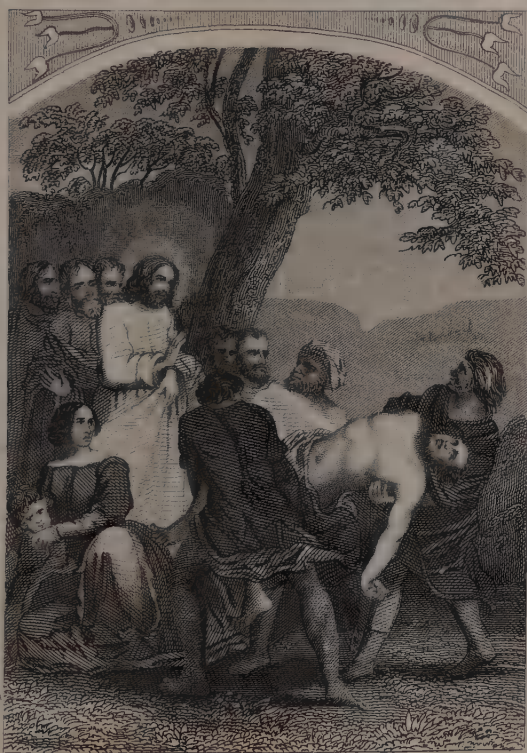
"When Jesus came into the ruler's house "

JAIRUS' DAUGHTER RAISED FROM THE DEAD.

he found it full of mourners, and bade them cease their lamentations and funeral ceremonies. "The maid," said he, "is not dead, but sleepeth." They felt so certain of her being dead, that "they laughed him to scorn." Jesus used the word sleep to signify, that though she was now dead, he would release her from that state as easily as a person is awakened from sleep.

These people being put forth, he went in, and took the maiden by the hand, who immediately arose.

As may be supposed, "the fame" of so wonderful a miracle "went abroad unto all that land." How much more wonderful will be the glory of Christ, when at the sound of his voice all that are in their graves shall awake from their sleep. Then will the good rejoice, for theirs shall be a resurrection to life, and an abode in heaven: but the wicked will mourn, for they shall meet the punishment due to their evil deeds, and vainly wish for the opportunities of repentance they so madly slighted while on earth. Let us do well to-day; we know not what the morrow may bring forth



CHRIST HEALETU A DEMONIAE.

MAT. 9. 34.

TO SAVE THE SICK, — HEAL THE LAME, —
 THE POWER OF GOD TO CURE THE DUMB,
 FOR THE SAVIOUR OF MANKIND
 FROM HEAVEN TO EARTH OUR DESIGN TO COME.

CHRIST HEALETH A DEMONIAK

"Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw."—MATTHEW, chapter xii., verse 22.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

Jesus, being now in Galilee, there was brought unto him a demoniak, who was both blind and dumb; and he healed him. He cast out the evil spirit, and restored to the man the faculties of sight and speech. "The blind and dumb both spake and saw."

"All the people were amazed" at so surprising a miracle, and seemed now convinced that he who was endued with such remarkable power must indeed be the Messiah. But "when the Pharisees heard it," they were filled with malice, and "they said," though contrary to the convictions of their own minds, "This fellow doth not cast out devils, but by" the power of "Beelzebub the prince of devils."

A declaration so wicked well deserved the censure of the Son of God, who "knew their thoughts." He addressed himself to them and the people, and showed them how absurd

CHRIST HEALETH A DEMONIAK.

was their calumny. "Every kingdom" said he "divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" Christ thus demonstrated the malice and absurdity of the calumny these Pharisees uttered; for it is evident that if he were aided by Satan in casting out devils, the kingdom of hell was divided against itself, and therefore could not stand.

The Pharisees did not impute the miracles of their prophets to Beelzebub, but received them, on the evidence of these miracles, as the messengers of God. And because they rejected Jesus, whose miracles were greater and more numerous than those of the prophets, the prophets should judge and condemn them.

Christ "cast out devils by the Spirit of God," and it therefore followed that "the kingdom of God" was come unto them. This blessed kingdom, is also, through the mediation of Christ, come unto all who desire it.



CHRIST TEACHETH FROM A SHIP.

MAT. XXIV. 1.

THE MULTITUDES UPON THE SHORE
 HAD THROUNG TO HEAR GREAT JESUS SPEAK.
 WITH EAGERNESS LET US IMITATE
 HIS HELP TO GAIN THE HEAVEN WE HEE.

CHRIST TEACHETH FROM A SHIP.

"Great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore."—MATTHEW, chapter xiii., verse 2.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

So great was the multitude that the miraculous power of Jesus, who performed the most wonderful acts, and confuted the most learned of the Pharisees, brought together, that he went and sat by the sea side.

The number of his hearers still increasing, he, to avoid the pressure of the crowd, and that he might better instruct the people, "went into a ship, and the whole multitude stood on the shore." We may see by this act of our Lord, that religious instruction and worship need not be confined solely to places appointed for that purpose; but in their absence, it is our duty to make the best use of the means that may be in our power for conducting them.

While in the ship, Christ "spake many things unto" the people "in parables." He chose this mode of discourse because the Eastern nations, more particularly those of

CHRIST TEACHETH FROM A SHIP.

Palestine, were familiar with it. The prophecy also concerning him, "that he should open his mouth in parables, and utter things which have been kept secret from the foundation of the world," was by the manner of teaching he adopted fulfilled. It is therefore not surprising that for the most part the subjects of his parables are the mysteries and secrets of the kingdom of heaven; while his grand and fundamental doctrines are delivered in clear, and plain language, though they are occasionally illustrated by parables.

Indeed, no method of teaching can be more simple than the use of similitudes of this nature. They are easily understood by the unlearned, and take hold on their memory; their application is also easy. At the same time they are the best means for the conviction of the proud and obstinate.

Let the precepts contained in them sink deeply in our hearts, and govern our daily actions, teaching us our duty to God and charity to mankind. The doctrines they exemplify are the purest ever made known to man, and if diligently studied and followed by him will lead to everlasting happiness.



CHRIST WALKS ON THE SEA.

MATTHEW 14:22-30

O LORD, WHO WALKED UPON THE SEA,
AND DIDST HURDLE THE MIGHTY WIND;
IN MERCY BIDST TO LOOK ON ME,
AND THOU THE WEAKNESS OF MY MIND.

CHRIST WALKS ON THE SEA.

"Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"—MATTHEW, chapter, xiv., verse 31.

AFTER THE BIRTH OF CHRIST, 32 YEARS.

After a great miracle that Jesus had performed, namely, feeding a multitude with five loaves and two fishes, he bade his disciples get into a ship, or boat, and pass over to Bethsaida.

This being done, Jesus sent the people away, and "went up into a mountain apart," where, in divine contemplations and ardent prayers he spent the evening. But now the vessel in which the disciples had departed was in the midst of the sea, tossed with waves, for they had met with a contrary wind, and could not continue their course.

Their Master beheld their distressed situation from the mountain, and in the fourth watch, or between the hours of three and six in the morning, "went unto them, walking on the sea." When they saw him approach, "they were troubled," for they took him for an apparition, and "cried out for fear." But their terrors soon vanished; Jesus "spake unto them, saying, Be of good cheer; it is I; be not afraid."

CHRIST WALKS ON THE SEA.

These blessed words of comfort reassured them ; and Peter, greatly amazed at seeing Jesus walk on the sea, and desirous of performing such an action himself, entreated permission to join him. To convince this disciple of the weakness of his faith, the Saviour granted him his request. Peter accordingly left the boat, and walked on the water to go to Jesus, but when he saw the wind was strong, " he was afraid ; and beginning to sink, he cried, saying, Lord, save me." He cried not in vain ; his exclamation was heard by his compassionate Master, who " immediately stretched forth his hand, and caught him ;" at the same time reproving him for his little faith.

How many, like Peter, have faith enough to commence approaching their Lord, but also like him are discouraged in the time of peril. Let all such take heart, and reflect that the Saviour is ever near them in their distress, and ever ready to stretch forth his hand and save them. Let them not have too much confidence in their own strength, but rather rely upon the saving grace of their Redeemer.



CHRIST AND THE WOMAN OF CANAAN.

WITH PERSISTENCE, FAITH, AND TEARS.
 THE CANAANITISH WOMAN BOUGHT
 TO MOVE THE LORD HER PRAYER HE HEARS
 AND ANSWERS IS TO HER DAUGHTER HIGH.



CHRIST AND THE WOMAN OF CANAAN.

"A woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil."—MATTHEW, chapter xv., verse 22.

AFTER THE BIRTH OF CHRIST, 32 YEARS.

A certain woman of Canaan having heard of Jesus, came to implore his assistance. The Canaanites were the most abject of the Gentiles: the Jews detested, and would neither deal nor converse with them; yet, in no wise discouraged, this woman threw herself on the mercy of the Saviour. She was a parent, and came to seek relief for the affliction of her daughter, who had an unclean spirit,—“was grievously vexed with a devil.”

Presenting herself before Jesus, she entreated his compassion in the most importunate terms; but we find that he did not immediately notice her distress, whereupon, as she still continued to press her case, his disciples besought him to send her away.

His answer,—“I am not sent but unto the lost sheep of the house of Israel,”—agreed

CHRIST AND THE WOMAN OF CANAAN.

with their Jewish prejudices, and they pleaded no more for the miserable Gentile. But it did not allay her grief, nor cause her supplications to cease, for "she came and worshipped him, saying, Lord, help me." Jesus now spoke to her, and told her that it would not be just to deprive the Jews, who were the children of the covenant, of the blessings he came to bestow, for the sake of strangers.—"It is not meet to take the children's bread, and to cast it to dogs." This answer, intended as a trial of her faith, did not overcome her patience; and she meekly replied, "Truth, Lord: yet the dogs eat of the crumbs that fall from their master's table," meaning that the Jews would sustain no more loss by the granting of her request, than children do by the crumbs that are cast to dogs.

The Saviour, satisfied with the proofs she had given of her faith, "answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."



THE TRANSFIGURATION OF CHRIST.

MATT. CH. XVII. V. 12.

ENCIRCLED BY THE RAYS DIVINE

OF HEAVENLY GLORY, EVER BRIGHT,

HIS FACE LIKE TO THE SUN DID SHINE,

HIS RAIMENT, AS THE SNOW, WAS WHITE.

THE TRANSFIGURATION OF CHRIST.

“Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.”—MATTHEW, chapter xvii., verses 1, 2.

AFTER THE BIRTH OF CHRIST, 32 YEARS.

Jesus, accompanied by his disciples, Peter, James, and John, who appear to have been the most favoured by him, and for whom he showed the greatest affection, ascended a very high mountain. Whilst he was praying with them in this solitude he was suddenly transfigured; his face shone like the sun in its mid-day brightness, and his garment was whiter than the driven snow. His three disciples now beheld him in the glorified body, in which, after his resurrection, he ascended into heaven.

During this grand and solemn scene the disciples beheld Moses and Elias talking with him, and arrayed in the beauteous robes of immortality; upon which “Peter said unto Jesus, Lord, it is good for us to be here: if thou wilt let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.” He imagined that his

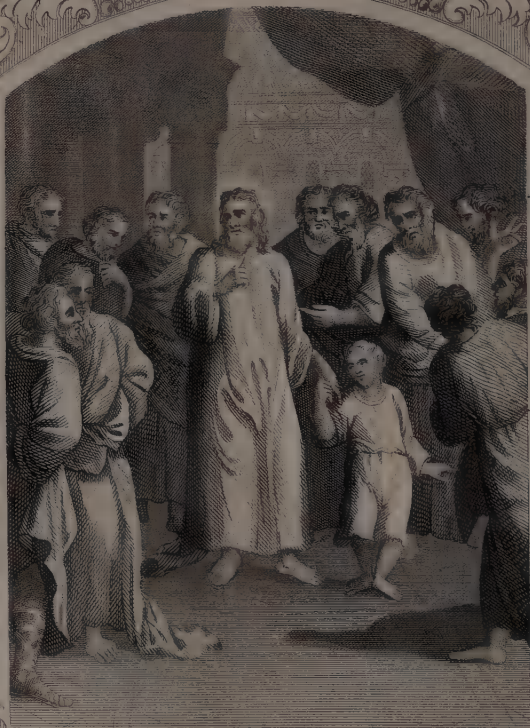
THE TRANSFIGURATION OF CHRIST.

Master had now assumed his proper dignity, that his kingdom was begun, and that the appearance of Elias was in accordance with the prophecy of Malachi.

While Peter was speaking, "a bright cloud overshadowed them;" and a voice came out of it which testified the Divinity of Christ, for it said "This is my beloved Son, in whom I am well pleased; hear ye him."

When the disciples heard the voice from the cloud, they were overcome with awe, and fell on their faces, in which posture they continued until "Jesus came and touched them," telling them to "arise, and be not afraid." They did as they were bidden, and found that Moses and Elias were no longer present.—"They saw no man, save Jesus only."

As they came down from the mountain, they were charged by their Lord to conceal what they had seen until after his resurrection. He knew that mankind, and even his own disciples, were at present unable to comprehend it; but it was afterwards made known to the world, and was a proof, among many others, that Jesus Christ was the Son of God.



CHRIST TEACHES HUMILITY.

MACT. CH. XXII. V. 2.

IF WE WOULD HEAVEN'S KINGDOM REACH,
AND WITH THE LORD WOULD DWELLERS BE,
OF HIM, WITH PRAYER, WE MUST BESEECH
THE BLESSING OF HUMILITY.

CHRIST TEACHES HUMILITY.

"Jesus called a little child unto him, and set **him** in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—MATTHEW, chapter xviii., verses 2, 3.

AFTER THE BIRTH OF CHRIST, 32 YEARS.

Our Saviour particularly taught the virtue of humility, both by example and precept; and upon many occasions reprov'd pride, which is so frequently the cause of sin.

One day his disciples came to him and said "Who is the greatest in the kingdom of heaven?" They doubtless asked this question in order to decide some dispute they had had on the subject; and Jesus, to check their vain emulations, called a little child unto him, and having placed him in the midst of them, so that they might attentively regard him, said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

By these words Jesus implied that unless they were by divine grace regenerated and

CHRIST TEACHES HUMILITY.

made to feel the vanity of earthly greatness, riches, and honours, and to be of a meek and humble spirit, they, instead of being greatest in his kingdom, could not even enter it. But that he who received with meekness the teachings of the Lord, and preferred others to himself, was the greatest in heaven; for, said he, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven."

A most important lesson is conveyed in the text before us, and one which we should diligently study. We must indeed be as little children, both in spirit and simplicity, if we hope to attain everlasting happiness. When very young, children neither desire authority, nor regard outward distinctions; they depend upon their elders, and are willing to be taught. These marks of childhood are well worthy of our imitation, for if we seek to be true Christians, it is absolutely necessary that we become simple and lowly-minded.



47

THE LABOURERS IN THE VINEYARD.

MARK CHASE, D.D.
 LET NONE OF GOD'S CHURCH AS A REWARD
 A PAYMENT FOR THEIR SERVICE PAST,
 BE JUSTLY DOEN ALL MEN SERVICE,
 AND SOMETIMES MAKES THE FIRST THE LAST.

THE LABOURERS IN THE VINEYARD.

'The kingdom of heaven is like unto a man that is an householder which went out early in the morning to hire labourers into his vineyard.'—MATTHEW, chapter xx., verse 1.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

"The kingdom of heaven," said the Saviour, "is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard." He found them, and having agreed with them as to the price of their day's work, sent them into his vineyard. He again went out about nine o'clock (according to our present reckoning of time) and found others, whom he also sent into his vineyard, telling them he would give them what was just. He did the same thing about noon, and also about three o'clock in the afternoon. Going out once more towards the close of the day, and finding others standing idle, because no one had hired them, he sent them to work with those he had previously engaged.

The evening being come, he told his steward to call the labourers and give them

THE LABOURERS IN THE VINEYARD.

their hire, beginning with those who came last. These were accordingly called first, and received the same sum as the master of the vineyard had agreed to give the others. When they who had been hired at the commencement of the day saw this, they thought that as they had worked longest, they should receive more, but they were only paid what they had agreed for, in receiving which they murmured against their employer for paying those who had worked but an hour as much as themselves, who had "borne the burden and heat of the day."

The master of the vineyard answered one of them, and told him that no wrong had been done him, for he had obtained the promised recompence. "Is it not lawful," said he, "for me to do what I will with mine own?"

The parable of the labourers in the vineyard was designed by Jesus to teach his followers that God is debtor to no man, and that the rewards he will bestow upon the deserving are instances of his bounty, and not to be claimed as of right



CHRIST AND ZEBEDEE'S CHILDREN.

MADE BY THE ARTIST.

THEY WHO FORGIVE THE GIFTS OF GOD, DESIRE,
IN VARIOUS DEGREES MUST BEHOLD,
EACH MAN HIS NEIGHBOUR, AND HIS OWN,
WILL BECOME, TO EMINENT, AND GREAT.

CHRIST AND ZEBEDEE'S CHILDREN.

"Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him."—MATTHEW, chapter xx., verse 20.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

The request made to Christ by the mother of Zebedee's children, that her sons should sit, the one on his right hand, and the other on his left, in his kingdom, was an ambitious one; and by the answer he made to her he taught his disciples to be lowly.

"Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able." To this he replied that they should indeed drink of his cup, and be baptized with his baptism, but that to sit on his right hand and left would be given to those for whom it was prepared by his Father.

The rest of the disciples were angry with the two brethren when they heard this, but Jesus called them to him, and told them they should not seek for such authority as

CHRIST AND ZÉBEDÉE'S CHILDREN.

that possessed by worldly princes. "Whosoever will be great among you," said he, "let him be your minister;" (or literally, *deacon*, a person whose duty it was both to preach to and take care of the poor;) "and whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

There should be no contention among the followers of Christ for pre-eminence. They should only strive to emulate each other in kindness and charity, visiting the sick, relieving the distressed, and in a word, doing all the good in their power. By perseverance in such acts as these, by patience under affliction, by diligence in teaching others the way to salvation, and by striving to exalt their neighbours rather than themselves, they are most likely to be honoured by Him who has said "Do unto all men as you would they should do unto you."

Let us prove ourselves worthy disciples of Christ by following in his footsteps, secure in the protection of our Heavenly Father, and in the promise he has given of eternal life to all who love him.



CHRIST GIVES SIGHT TO TWO BLIND MEN.

MATT. CH. XX. V. 28

JESUS, WHO TOUCHED THE BLIND MEN'S EYES,
 AND LEST AT ONCE TO THEM GIVE SIGHT,
 WITH DEEP TENDNESS TO HIM CRIES
 OF THOSE THAT ASK CHRISTIAN LIGHT.

CHRIST GIVES SIGHT TO TWO BLIND MEN.

“Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.”—
MATTHEW, chapter xx., verse 34.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

The fame of Jesus' miracles still caused great multitudes of people to follow him, and, upon one occasion, as he was leaving Jericho, “two blind men, when they heard that he passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.”

They were rebuked by the multitude, and told to hold their peace, but this did not discourage them, on the contrary “they cried out the more,” and repeated their supplications for mercy. Jesus, who ever listens to the entreaties of those who wait upon him and seek his help, now “stood still, and called them, and said, What will ye that I shall do unto you?”

The blind men showed both their belief in Christ, and their trust in his mercy, for they at once replied, “Lord, that our eyes may be opened.” They doubted not for a moment his power to comply with their request, so he “had compassion on them, and

CHRIST GIVES SIGHT TO TWO BLIND MEN.

touched their eyes: and immediately their eyes received sight."

What did these men do to prove to Jesus the earnestness of their faith, and their gratitude for the benefit they had just received? "They followed him." They did not, as is the case with too many of us, call upon the Lord in their distress, and upon finding relief forget him; but they followed him, to hear his teachings, and embrace his doctrines. Their eyes were both physically and spiritually opened, which great blessing they owed solely to the benevolence of Jesus, and they testified their sense of it by every means in their power.

Christ has mercy enough for us all, and will relieve our sufferings, if we sincerely desire it. He can give light to our souls, and make us see clearly the way of salvation; can remove our mental blindness, and open our eyes to the happiness of a holy life. Let us then seek him betimes, in the day of our youth; not coldly, but with the heartiness and perseverance of the blind men by the way-side, who would not be deterred by the multitude from asking for mercy and grace.



CHRIST ENTERS JERUSALEM.

MATTHEW 21:1-9.

DAUGHTER OF SION SEE THY KING,
MOVER AND SITTING ON AND ASS,
WOULD MOUNTED, HOSANNAS SING,
TO THE ASSOCIATION HOUSE PASS.

CHRIST ENTERS JERUSALEM.

'A very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.'—MATTHEW, chapter xxi., verse 8.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

Jesus and his disciples drew nigh unto Jerusalem, and being come to Bethphage, a village on the mount of Olives, he told them to go into the village, where they would "find an ass tied, and a colt with her:" which he bade them loose, and bring to him. Nothing was hidden from Jesus, and the disciples felt certain of meeting with everything as he had described it to them.

He further told them, if any man questioned their proceedings, to say, "The Lord hath need of them," (the ass and the colt;) and that they would then be allowed to take them.

"The disciples went, and did as Jesus commanded them, and brought the ass and the colt," and after laying their clothes on them, "set him thereon." As they thus approached Jerusalem, "a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way;" all anxious to do honour to the Son of God.

CHRIST ENTERS JERUSALEM.

The people also that preceded and followed Jesus loudly expressed their joy, for they "cried, saying, Hosanna," (Save now, we beseech thee,) "to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." He at length entered Jerusalem, and the people of the city enquiring who he was, the multitude replied, "Jesus the prophet of Nazareth of Galilee." In these exclamations the multitude plainly acknowledged him as the Saviour of the world.

The prophecy was now fulfilled which says, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass."

How can we be covetous, ambitious, and proud when we think of the outward poverty and the meekness that marked the triumphal entrance of Christ into Jerusalem? He went not to the people he came to save accompanied with earthly pomp and glory, but seated on an ass, borrowed from its owner for the occasion, and with no other trappings than the clothes from the backs of his disciples.



CHRIST PURIFIES THE TEMPLE.

THEY THAT SAY, BUT HE
 THE TEMPLES MUST STAND, AND HE
 FOR HIS LOVE THE TEMPLES DESTROY,
 AND THEY THAT SAY, AND THEY THAT SAY,
 BUT HE MUST DESTROY THEM, AND HE

CHRIST PURIFIES THE TEMPLE.

“Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.”—MATTHEW, chapter xxi., verss 12.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

Jesus having entered Jerusalem, went into the temple, and found the outer court of it, or the court of the Gentiles, turned into a market for animals and things that the Jews used in their sacrifices; it was also partly occupied by the money-changers.

So great a desecration of the sacred edifice moved the Lord to anger, and he drove them all from the place. “It is written,” said he, “my house shall be called the house of prayer; but ye have made it a den of thieves.”

The house of God should ever be kept holy, and the conduct of those who enter it should be decorous and devout. In the place appropriated to the worship of the Most High no worldly thought must be allowed to occupy the mind, which should there be wholly devoted to religious exercises. As Jesus cast out the profaners of the temple, so must we also cast out from our minds

CHRIST PURIFIES THE TEMPLE.

anything that may divert our attention from the duties we meet there to perform. By negligence in these matters we shall certainly offend God, for he will not suffer his name to be mocked, nor his temple violated with impunity.

Let us beseech our heavenly Father so to dispose our minds, that we may wait upon him with becoming reverence, and make his house truly a "house of prayer." When even two or three persons are gathered together in his name, Christ has promised to be with them. He will assuredly do as he has said, and will assist them in their supplications at the throne of the Almighty. Let us ask for the guidance of his Holy Spirit, that our prayers may be acceptable, and the efforts we make in his name and service be well received.

May we ever be diligent in our attendance on Divine worship. It is but a small return for the innumerable benefits we daily receive at the hands of the Lord, and we should miss no opportunity of making it. "Remember the sabbath day, to keep it holy."



THE PARABLE OF THE TEN VIRGINS.

MATTHEW XXV 1-13

OF THE TEN VIRGINS, FIVE TOOK CARE
TO KEEP THEIR LAMPS WITH OIL SUPPLIED;
FIVE DID TOO LATE THEIR LAMPS REPAIR,
AND BY THE BRIDEGROOM WERE DENIED.

THE PARABLE OF THE TEN VIRGINS.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish."—MATTHEW, chapter xxv., verses 1, 2.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

This parable, the circumstances of which were taken from a marriage custom among the Jews of virgins going forth to meet the bridegroom, exemplifies the manner in which mankind will be dealt with at the second coming of Christ.

Of the ten virgins who went forth to meet the bridegroom, five were wise, and five were foolish. The latter took their lamps, but no oil with them, while the wise took oil in their vessels with their lamps.

Waiting for the bridegroom, they all slumbered and slept. At midnight they were awoke by the cry, "Behold, the bridegroom cometh; go ye out to meet him," whereupon they arose and trimmed their lamps. The foolish now perceived that their lamps were going out, and asked the wise for some of their oil, who answered, "Not so; lest

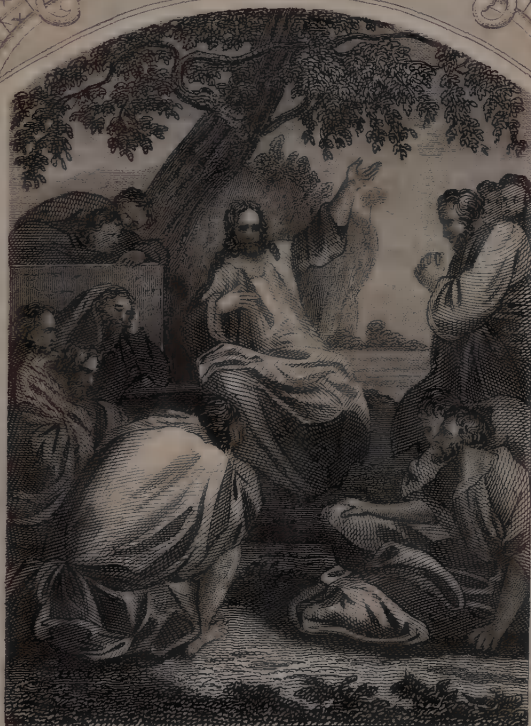
THE PARABLE OF THE TEN VIRGINS.

there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves."

"While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

The wise virgins represent those Christians whose hearts are stored with faith in and love to their Redeemer, and who preparedly await his coming. But, to show the weakness of human nature, we are told that even these slept, and when summoned to meet the bridegroom, had only time enough to get ready to obey the call. We must guard against carelessness, for though our call may be delayed, it will eventually come, and sad will be our condition if we are not prepared to answer it.

The foolish virgins may be compared to hypocrites, mere professors of the word, wanting the resolution and knowledge necessary to fit them for the service of the Lord, and only seeking it when too late



CHRIST FORETELS HIS CRUCIFIXION.

MAT. XXIV. V. 2.

WITH SORROW THE DISCIPLES HEAR,
THEIR MASTER TELLS THEM THAT THE DAY
OF HIS GREAT SACRIFICE DRAWS NEAR,
MAN WILL THE SON OF MAN BETRAY.

CHRIST FORETELS HIS CRUCIFIXION.

"After two days is the feast of the Passover, and the Son of man is betrayed to be crucified."—MATTHEW, chapter xxvi., verse 2.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

The time drew nigh when Jesus was to suffer death on the cross for the sins of mankind, and to prepare his disciples for the event, he now made it known to them.

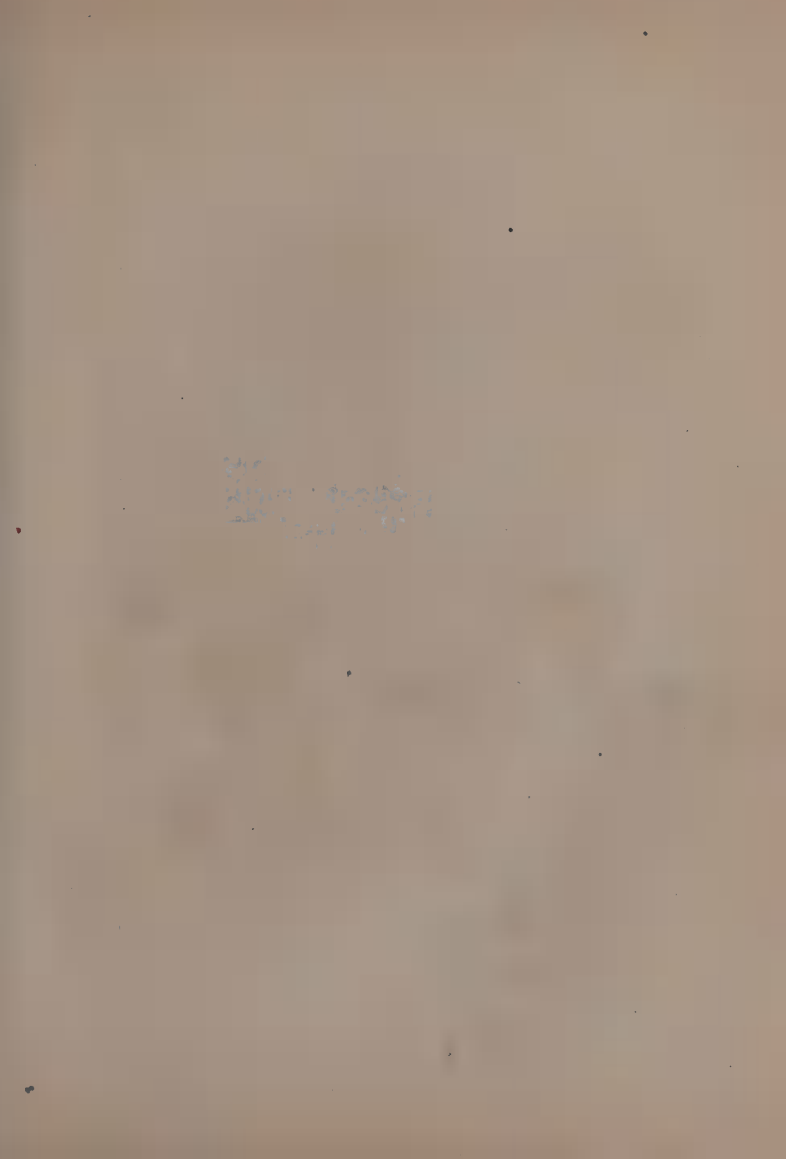
Great must have been their grief at the thought of losing their beloved Master, and at the cruel suffering he was about to undergo. It is at all times afflicting to lose a dear friend, even in the ordinary course of nature, how much more so then must it have been to learn that the loss was to be brought about by betrayal and crucifixion: by an end to which only the vilest of malefactors were condemned; lingering, agonizing, and shameful.

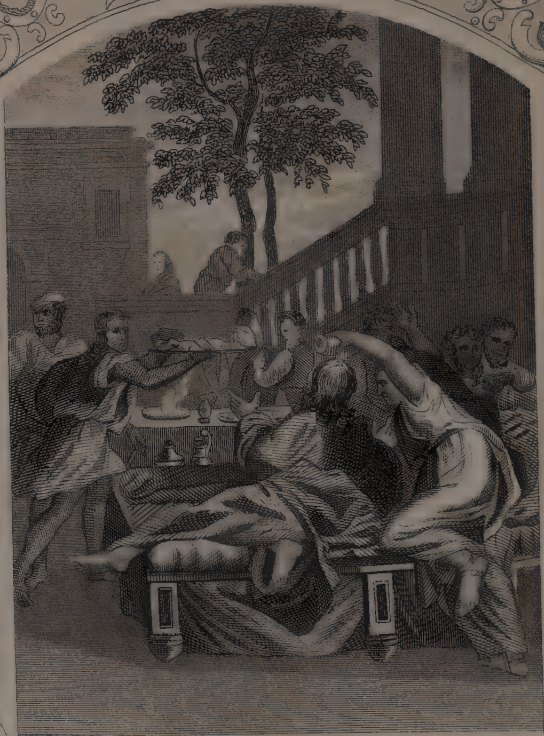
But the self-imposed task of the Saviour must be performed; and he who gave his life a ransom for the sins of the world, must by the world lose it. Though fortified by his spiritual nature, we cannot doubt but

CHRIST FORETELS HIS CRUCIFIXION.

Christ felt all the pangs that his human nature, which he voluntarily assumed, subjected him to. Otherwise his death would not have been a sacrifice, and consequently no atonement, without which mankind could not have been saved from the punishment that by the law their transgressions against God had merited.

The contemplation of the sufferings and ignominious death which the Son of God underwent to prevent our destruction ought to fill our minds with the most fervent gratitude; for no greater evidence of the love he bore us could possibly be given. It is quite certain that the Lord could have adopted other means for our redemption, but, as in his infinite wisdom he cannot err, it is equally as certain that he adopted the best. Let not then the creature attempt to judge the works of the Creator, nor presume to question his almighty decrees. Rather let him be thankful for the means of grace and mercy that are offered, and lift up his voice in accents of praise and adoration to Him who has done so much for him, accepting the gift with a holy joy.





CHRIST ANOINTED AT BETHANY.

MICHAEL, V. 7

NO INSTANCES OF OUR FAITH AND LOVE
 TO PLEASE THE LORD CAN EVER PART,
 AND WHEN HE DOOM OUR ACTS APPROVES,
 THE WORLD IN VAIN MAY CENSURE US RARE.

CHRIST ANOINTED AT BETHANY.

“There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.”
—MATTHEW, chapter xxvi., verse 7.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

“When Jesus was in Bethany, in the house of Simon the leper,” a woman came with a box of very precious ointment, and, as a token of the highest respect, poured it on, or anointed, his head with it as he sat at meat. There was true love in her heart towards Christ, and she rightly thought that nothing could be too valuable to bestow upon him.

The disciples were indignant at her act, and complained of it as wasteful. The ointment they said might have been sold, and the money given to the poor. But though his disciples cavilled at her service, Jesus was pleased to accept it, and told them not to trouble her, for that she had wrought a good work upon him. “Ye have,” said he, “the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial.”

CHRIST ANOINTED AT BETHANY.

Moreover this tribute of her faith and love was so remarkable that Jesus prophesied it should be told for a memorial of her where-soever the Gospel should be preached in the whole world. The prophecy is fulfilled, for her act is recorded wherever the Christian dispensation has been made known.

Of all the treasures of the world, none are too great to sacrifice in the cause of religion. Life itself must not be thought too dear to be laid down for Him who laid down his for us, that we might obtain eternal happiness. Surely then we should not withhold the means we have received from God, and of which he has made us the stewards, for the promotion of piety and benevolence, but freely bestow them on the necessitous.

If we expect the approbation of our Lord, we must not do as the wicked and slothful servant in the parable did with the talent that was entrusted to him by his master,—hide it in the earth; but embrace every opportunity of profitably using the things which he has placed in our charge, so that at the last day we may hear the blessed words, “Well done, good and faithful servant. enter thou into the joy of thy Lord.”



JUDAS SELLS HIS MASTER

(MATT. CH. 26 V. 15.)

49

NOW JUDAS GOES WITH WICKED HEART,
HIS BLESSED MASTER TO BETRAY.
THAT HE MAY ACT THE TRAITOR'S PART,
SILVER THE PRIESTS AGREE TO PAY

JUDAS SELLS HIS MASTER.

' And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."—MATTHEW, chapter xxvi., verse 15.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

We can scarcely imagine a more wicked act than the betrayal by Judas Iscariot of Jesus Christ. The person who proves false, even to a bad cause, has always been regarded by men with detestation. How much more then must we abhor the man who could basely sell for thirty pieces of silver so kind and good a Master as the Saviour,—one who in all he did proved his love for his followers.

Judas was one of the twelve disciples, and would therefore find it easy to carry out his intentions. He went to the Chief Priests, and asked what recompense they would give him if he delivered Jesus into their hands, thus literally bartering away the life that he ought to have sacrificed his own to preserve. The Priests, no doubt, eagerly embraced his

JUDAS SELLS HIS MASTER.

offer, and at length agreed to give him thirty pieces of silver as the price of his treason. From this time he sought opportunity to betray Christ into their power.

Let us beware of the Evil Spirit who instigated Judas to commit this crime. He is still lurking about, seeking for his prey, and endeavouring to tempt us from our duty. He is still urging us to depart from the narrow way that leadeth to life everlasting, and to take the broad and open path of sin, which cannot fail to bring us to perpetual misery and suffering. How great care is necessary to avoid his seductive wiles, and that we may not be led to betray the cause of Christianity. We must be careful to do nothing likely to weaken or injure the religion we profess, for this in fact amounts to a betrayal of the trust confided to us, and will be sure to bring down upon our heads the anger of a just God, who is witness to all our actions; but endeavour to lead pure lives, to the honour and glory of his holy name.



ENQUIRING OF THE PASSOVER.

(MATT CH 26 V 18.)

THE LAW'S INSTRUCTIONS TO FULFILL.
 CHRIST'S FOLLOWERS WITH ZEALOUS CARE
 ENQUIRE NOW THEIR SAVIOURS WILL
 AND WHEN THE FEAST THEY SHALL PREPARE

ENQUIRING OF THE PASSOVER.

"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover."—MATTHEW, chapter xxvi., verse 17.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

The desire of the disciples to fulfil the ordinances of God was laudable and worthy of imitation. No sooner had the feast of unleavened bread commenced than they went to Jesus to enquire of him where he would eat the Passover. This feast was celebrated seven days in succession.

Our Lord, who knew all things, had determined where the Passover should be kept, so he told them to "Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples."

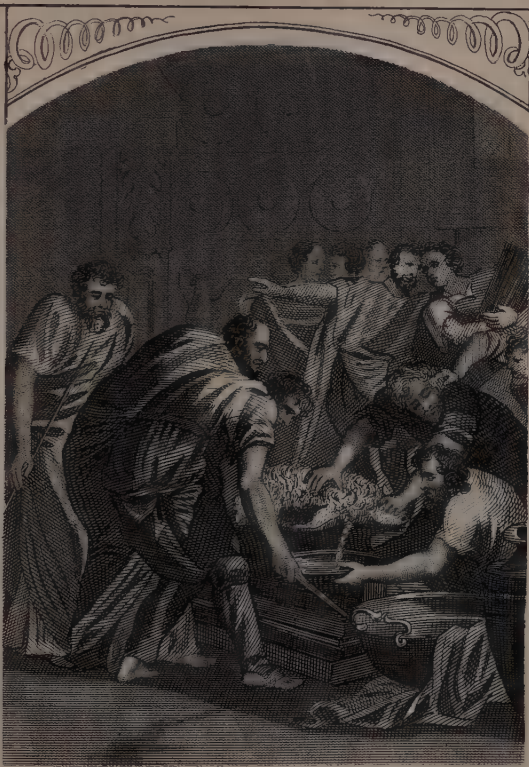
We should always be anxious to keep the law of the Lord, and to observe those things he has commanded us to do in remembrance of him. Otherwise we shall fall short of our duty, and fail to set a good

ENQUIRING OF THE PASSOVER.

example, for we are enjoined by our Saviour to let our light shine before men, in order that God may be glorified.

Among the duties of a Christian is that of public worship, and while it is in our power to attend at the house of God, no excuse will avail us for not doing so. It is vain in such a case for us to try and comfort ourselves with the observation that we lead as good a life as those who go regularly to Divine service, when our conscience tells us that our absence there is the effect of carelessness in the matter of religion.

This negligence is but too often the first step in a departure from the path of righteousness, for which reason we must carefully guard against it. By diligence in this particular, we not only benefit ourselves, but are often the means of inducing others to become better acquainted with God's will and works. They see the comfortable effects produced by a devout life, and thus are led to leave the folly of living without God in the world, and to become as zealous in his service, as they were formerly ignorant of his ways. Such a reflection ought to animate us in the pursuit of salvation.



THE DISCIPLES PREPARE THE PASSOVER.

(MATT. CH. 26 V. 19.)

WHEN THEY RECEIVED THEIR LORD'S COMMANDS.

WITH SHILL THEY SET FORTE TO DO.

HIS HOLY WILL, AND SEEN THEIR HANDS.

THE PASCHAL LAMB, DO SEIZ AND EAT.

THE DISCIPLES PREPARE THE PASSOVER.

"The disciples did as Jesus had appointed them; and they made ready the Passover."—MATTHEW, chapter xxvi., verse 19.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

There is something very striking in this simple narration of St. Matthew. "The disciples did as Jesus had appointed them." Having been instructed where to prepare the Passover, they immediately set about fulfilling their Lord's will. They did not hesitate, or apprehend any difficulties in the performance of their duty, for they had perfect confidence in Jesus, and that all would be found as he had said.

The disciples, like good and faithful servants, "made ready the Passover," according to the law of Moses. Henceforward, the sacrifice for sin was to be the Lamb of God, Jesus Christ, and which this feast had for ages prefigured. He it was who would take away the sins of the world,—would blot them out,—would atone for them by his death on the cross. The blood of animals would no longer be required to wash

THE DISCIPLES PREPARE THE PASSOVER.

away transgressions, for the great offering of the Son of God, once made, was to fulfil the demands of the law, and reconcile mankind to an offended maker.

The good effects of the benevolence and condescension of the Saviour were not only to be felt then, but throughout all future ages,—as long as the world endured. How vast and sublime is the scheme of human redemption! Man, by his great wickedness, had justly forfeited the love and consideration of God, and deserved severe punishment; but the bounty of the Deity would not allow his creatures utterly to perish. He held out, and still holds out, the means of salvation to all who truly seek him; so that though by the disobedience of our first parents and their descendants we all deserve to suffer eternal death, by the mediation and death of Jesus, we may all hope to inherit eternal life.

Let this comfortable reflection sink deeply in our minds, and lead us earnestly to desire so glorious a salvation. Let us begin this labour while it is yet day, and we have the opportunity, for the night cometh, in which no man can work.



CHRIST POINTS OUT THE TRAITOR.

MATT CH 26 V 23 I

OF HIS BETRAYAL, CHRIST NOW SPEAKS;
AND, GRIEVED THE BITTER WORDS TO HEAR,
EACH FOND DISCIPLE EAGER SEEKS
TO KNOW WHAT EVERY ONE DOETH FEAR.

CHRIST POINTS OUT THE TRAITOR.

“He answered and said, He that dippeth his hand with me in the dish, the same shall betray me.”—MATTHEW, chapter xxvi, verse 23.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

The Passover was prepared, and the evening being come, the Saviour, with the twelve disciples, sat down to partake of it.

“As they did eat” Jesus imparted to them the afflicting intelligence that one of them should betray him.—“Verily I say unto you, that one of you shall betray me.”—This knowledge, as may be easily supposed, made them “exceedingly sorrowful,” and they “began every one of them to say unto him, Lord, is it I?” All, except the traitor, felt at that moment how improbable it was that they would be guilty of so base an act; yet doubtless this conviction was tinged with fear of their own weakness, for they knew that all the words of Jesus must come to pass. This naturally filled them with grief, and accounts for their eager and anxious enquiries.

To put an end to the suspense of, and in some measure comfort the innocent, Jesus “answered and said, He that dippeth his

CHRIST POINTS OUT THE TRAITOR.

hand with me in the dish, the same shall betray me." (In explanation of this custom, we are told by Dr. Shaw, that in Barbary, and probably in the East, when the food is any liquid substance, after having broken their bread into small pieces, they dip their hands and their morsels together into it.)

Jesus also said, "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born." He was now asked by Judas, "Master, is it I?" to which he replied, "Thou hast said," that is, it is as thou hast said.

Woe was indeed the portion of him who betrayed his master. Woe will ever be the portion of those who do likewise. Sad and miserable will be their fate, who, having embraced the cause of Christianity, betray it for the sake of money, and sell their souls for worldly wealth. Better would it have been for them not to be born, than thus, after having been admitted to communion with Christ, to dispose of so inestimable a privilege, and forfeit all hope of the inheritance of the kingdom of heaven.



CHRIST BETRAYED.

50

WHEN CHRIST WENT TO JUDAS CAME
 AND MURDERERS WITH STAFF AND SWORD
 WENT TO HIS GREAT AND PAINFUL SHAME.
 HE WAS A LIES BETRAYED HIS LORD



CHRIST BETRAYED.

"While he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people."—MATTHEW, chapter xxvi, verse 47.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

The hour had now come when Jesus was to be delivered into the hands of cruel men, and, after having been subjected to their mockery and insults, was to be crucified for the redemption of the world.

Judas had given the Chief Priests and elders a sign by which they might distinguished him whom they sought from his disciples. This sign was a kiss, the token of love and friendship, but now to be perverted to a wicked purpose. "Whomsoever I shall kiss," said Judas to them, "the same is he: hold him fast." Accordingly, when he, and the people by whom he was accompanied, approached Jesus, he came to him "and said, Hail, master; and kissed him."

"Jesus said unto him," seemingly to remind him of his treachery, "Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him."

While this was taking place, one of the followers of Christ, naturally angered at

CHRIST BETRAYED.

beholding him thus rudely treated, drew his sword, and striking one of the High Priest's servants, cut off his ear. But for this act our Saviour rebuked him, telling him that if he prayed to his Father, he would speedily give him (instead of twelve disciples) more than twelve legions of angels. "But" said he "how then shall the scriptures be fulfilled, that thus it must be?"

Jesus was captured as a thief would be, for they went out with swords and with staves to take him, who whilst he daily taught in the temple they had suffered to remain unmolested; "that the Scriptures of the prophets might be fulfilled."

A circumstance attended the taking of Christ which shows the weakness of our human nature. "All the disciples forsook him, and fled." Not one remained behind to comfort him in his trouble; they who were so fearful of betraying him, and he, who in his zeal smote the servant of the High Priest, alike fled. They dreaded the power of man more than they loved their Lord, a fault which is but too often seen in Christians of the present day, who should pray for strength to overcome it.

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CHRIST BEFORE CAIAPHAS.

MATT. CH. 26. V. 60.

CHRIST BY CAIAPHAS IS BROUGHT.
 FIRST HE ASKED THE LORD ABOUT
 HIM, TO WHICH HE ANSWERED NOTHING.
 BUT HE SAID, I AM NOT A KING.

CHRIST BEFORE CAIAPHAS.

"The Chief Priests, and elders, and all the council, sought false witness against Jesus, to put him to death."—MATTHEW, chapter xxvi., verse 59.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

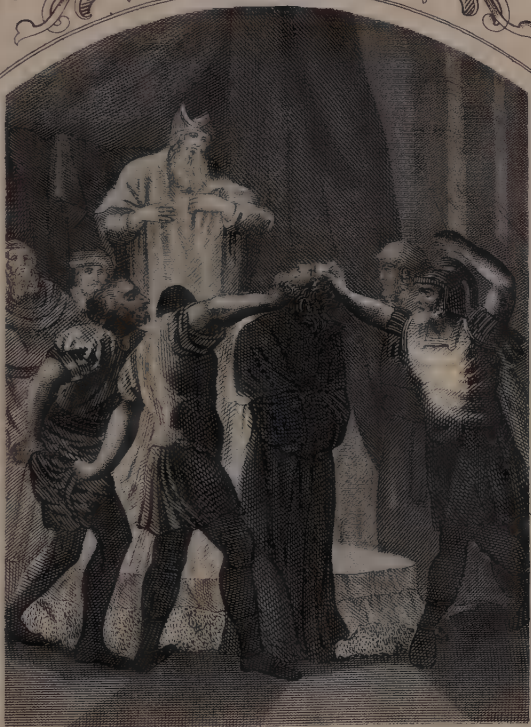
"They that had laid hold on Jesus led him away to Caiaphas the High Priest, where the scribes and the elders were assembled." It has just been related that the disciples had forsaken him, but Peter, who it would seem was more anxious, or, perhaps, more curious than the rest, followed him "afar off," that is, at a safe distance, "unto the High Priest's palace, and went in, and sat with the servants, to see the end."

False witness was now sought against Jesus, that some pretext might be found for putting him to death; and though many false witnesses came, yet was there nothing adduced for which, with any show of justice, he could be condemned. How admirable is the humility and meekness of the Saviour. He for our sakes made himself, as it were, mean, and of no worth; suffered the treatment of a felon, that we might escape offen-

CHRIST BEFORE CAIAPHAS.

ded justice; abased himself for our exaltation. Let us ask ourselves the questions how far we endeavour to become worthy of such great and unequalled loving-kindness? What do we do to prove that we are not altogether undeserving of redemption? What privations do we submit to in order to further the cause of Christianity, and manifest our adoration of its Divine author?

It is much to be feared that many of us can not satisfactorily answer them. Instead of striving to attain religious worth, it is but too often the case that we seek only the approbation of the world, and the wealth that perishes. Instead of trying to show that we are not ungrateful recipients of God's bounty, we are frequently solicitous alone about our position in this life, and the means of improving it. Finally, what can we say that we deny ourselves to promote the comfort and welfare of our fellow-creatures? In this respect we have followed but little the teachings of Jesus, if our conscience compels us to answer,—Nothing; we have simply spared a trifle from our superfluities, and have not deprived ourselves of any luxury for the purpose of benefiting our neighbour.



THE HIGH PRIEST RENDS HIS CLOTHES.

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THE HIGH PRIEST RENDS HIS CLOTHES.

“The High Priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses?” behold, now ye have heard his blasphemy.”—MATTHEW, chap. xxvi., verse 65.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

It has just been related how Christ was betrayed and brought before Caiaphas, and how for some time his persecutors were unable to bring forward any witnesses against him.

“At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days.” Jesus not having deigned any reply to this charge, “the High Priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?” But Jesus still continuing silent, the High Priest again addressed him, saying, “I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God?”

THE HIGH PRIEST RENDS HIS CLOTHES.

It must have been observed by the diligent reader of the Scriptures, that up to this time Jesus had seldom professed expressly to be the Christ, the Son of God, for his miracles and doctrine had proved it; but now not to have confessed it openly, would have seemed like declining the sufferings that awaited him. He therefore at once made answer, "Thou hast said:" that is, it is as thou hast said, and moreover told Caiaphas, that hereafter should the Son of man be seen sitting on the right hand of power, (or possessed of absolute supremacy,) and coming in the clouds of heaven.

Upon hearing this the High Priest was greatly distressed, and rent, or tore, his clothes, saying that Jesus had spoken blasphemy. He next demanded of the people what they thought, who immediately replied, "He is guilty of death."

Indignities were now heaped upon the Saviour of the world, for the sacred historian tells us, "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands."

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JUDAS HANGS HIMSELF.

He cast down the pieces of silver in the temple, and departed, and went and hanged himself."—MATTHEW, chapter xxvii., verse 5.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

It has been most truly said that a guilty conscience needs no accuser. In the conduct of Judas Iscariot we have an instance of this, for when he saw that his Master was condemned, he was seized with remorse for the crime he had committed, "repented himself," and, perhaps thinking to exculpate himself, brought back the thirty pieces of silver to the Chief Priests and elders.

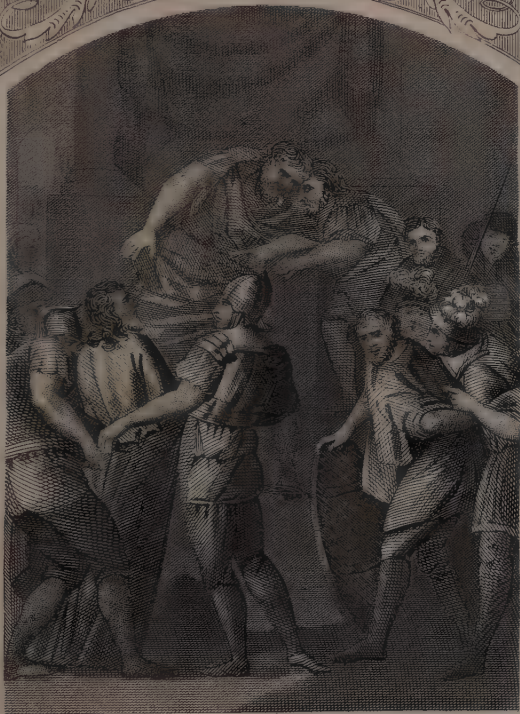
He told them that he had sinned,—that he had betrayed the "innocent blood;" (a Hebrew idiom, signifying an innocent man.) They treated his words with the hard-heartedness natural to such men as they were, asking, "What is that to us?" and bidding him see to it himself.

It was vain for Judas to expect consideration and pity from those who had denied it to the Son of God himself, so he threw "down the pieces of silver in the temple,

JUDAS HANGS HIMSELF.

and departed, and went and hanged himself." It is related in Acts, chapter i. verse 18, "that falling headlong, he burst asunder in the midst, and all his bowels gushed out," it thus seems likely that the rope with which he hanged himself broke, and that in falling the intestines protruded from his body.

Let us all take warning from the miserable end of Judas, never to be led into a crime similar to his. Although no one has now the power to betray his Lord, still there are many ways in which we may show an equally wicked disposition with the disciple who betrayed him. Let us therefore pray to God to keep us from all temptation to do evil, for at the best we are but weak creatures, and know not how soon we may be drawn into sin. Our constant supplication must be, Lord, "lead us not into temptation, but deliver us from evil."



CHRIST BEFORE PILATE.

MARY CHAPPEL

51

JOHN'S WITH RESURRECTION EVANGELIST
 THE SCOTTS AND THIRTS OF THOSE WERE ON
 FOR HIS PRATH HIS FATHERS WORD
 NOT BE FULFILLED THE TAMU MUST BE

CHRIST BEFORE PILATE.

“When he was accused of the Chief Priests and elders, he answered nothing.”—MATTHEW, chapter xxvii., verse 12.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

On the morning after our Saviour was taken, all the Chief Priests and elders of the people consulted how they might put him to death ; and when they had bound him, they led him away, and delivered him to Pontius Pilate, the Roman governor of the province.

When Jesus stood before the governor, the latter “asked him, saying, Art thou the king of the Jews ?” to which Jesus replied, “Thou sayest,” that is, thou sayest that I am. To the accusations of the Chief Priests and elders Christ answered nothing, which greatly excited the wonder of Pilate, who, having no malice against him, urged him to clear himself, and strived to get him discharged.

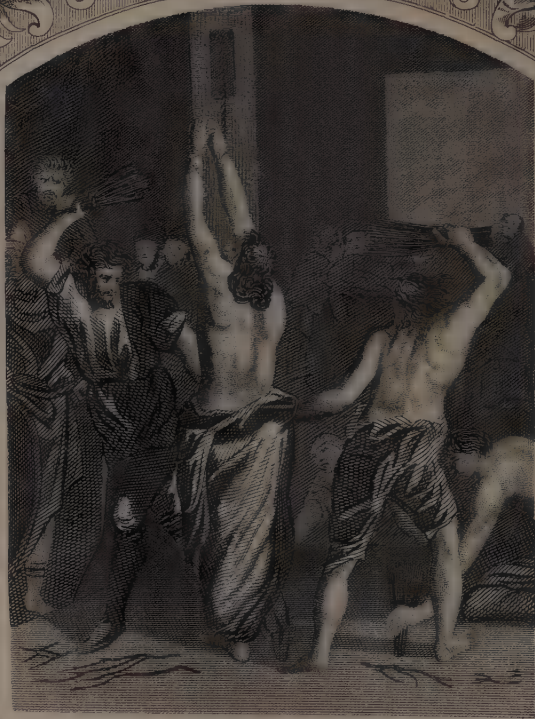
We are told by the Scripture, that, at the feast then in celebration, it was customary for the governor to release a prisoner, and that the people were allowed to choose who this should be. At this time they had a notable prisoner, called Barabbas ; therefore

CHRIST BEFORE PILATE.

when they were gathered together, Pilate said unto them, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" He knew that for envy Jesus had been delivered up to him, and was anxious to save him.

Pilate now received a message from his wife, advising him to have nothing to do with Jesus, "that just man," for she had suffered many things in a dream "because of him." But the Chief Priests and elders persuaded the multitude to ask for the release of Barabbas and the destruction of Jesus, so that upon the governor again putting the question to them, "Which of the two will ye that I release unto you?" they said, Barabbas.

Pilate still tried to save Jesus, but found that the people were determined upon his crucifixion, and that he could not alter their resolution. He, fearing a tumult, was forced to comply with their demands, but before doing so, he took water and washed his hands, to signify his innocence of the sin about to be committed. This was in accordance with an old custom among the Jews, and also among the Greeks and Romans.



CHRIST SCOURGED.

WHEN THOU HAST SEEN THE SON OF GOD
 IN SUCH A STATE, AND HAST THINE EYES
 ON HIM, THINK OF THE SCOURGES HE HATH
 ENDURED FOR THEE, AND ALL MANKIND.

CHRIST SCOURGED.

"Then released he Barabbas unto them. and when he had scourged Jesus, he delivered him to be crucified."—MATTHEW, chapter xxvii., verse 26.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

When Pilate took water and washed his hands before the people, he said to them, "I am innocent of the blood of this just person: see ye to it." He feared the danger that might arise from a refusal of their request, and vainly expected to free himself from the guilt of condemning an innocent person, whom, by the nature of his office, he was bound to protect.

The curse the Jews called down upon themselves in their reply to Pilate, "His blood be on us, and on our children," has been answered in the sufferings of their nation. The sins of the fathers, in their case, have been indeed visited upon the children.

Barabbas was now released, and Christ was scourged. He who had never lifted up his hand but to do good, was made to suffer the most degrading punishment. Not only were the hands of men raised to inflict torture upon the Saviour, but their tongues also

CHRIST SCOURGED.

were actively employed in reviling him; thus adding insult to misery, and making his pain almost more than his human nature could endure. And why was this? Why was the scourge made to descend on the innocent? Why was Jesus Christ thus persecuted? It was for the redemption of our sins; for the obliteration of the guilt of mankind; it was that all the world might be reconciled to God. As by one man sin came into the world, so by one was salvation brought in also.

The mercy of the Son of God in condescending to take upon himself our nature, and submit to base treatment and a cruel death that we might be saved, in a word to undergo the penalty of our sins, must impress with the deepest love and veneration all who rightly consider it. Mankind was utterly unworthy of forgiveness, they had all gone out of the way, and had no right to look for clemency; but the Lord, who deals not with us according to the measure of our transgressions, was pleased to raise up for us a Deliverer, who expiated our faults, and taught us how to worship his Father in heaven.



SIMON BEARS THE CROSS.

MATTHEW 27: 32.

THE FOLLOEYING MEN
TO MAKE HIS ULAVE CROSS WAS MADE
THE SICK BEHIND HIS WEIGHT AND THEN
ON SIMON WAS THE RUPEN LAID

SIMON BEARS THE CROSS.

"They found a man of Cyrene, Simon by name: him they compelled to bear his cross."—MATTHEW, chapter xxvii., verse 32.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

After many indignities had been heaped upon Jesus, he was led away to be crucified. Part of the sentence of crucifixion was that the condemned should himself bear the cross upon which he was to suffer death. In accordance with this practice, the cross was laid upon the Saviour, but he was unable to proceed under so great and trying a burden. Coming out from the common hall, his executioners found a man of Cyrene, named Simon, and compelled him to bear the cross upon which Christ was to die.

Simon was forced to bear the cross, but we are solicited to do so. Simon gained nothing by the service he performed; we shall be great and eternal gainers by taking up the cross, and following our Divine Master. This we must do in a cheerful and loving spirit, thinking it an honour to bear affliction for his sake who made so great a sacrifice for ours.

The cross of Christ must be borne with

SIMON BEARS THE CROSS.

patience and humility; resignation and long-suffering; for whatever troubles we may have to undergo as Christians, they are but a small price to pay for the everlasting happiness that awaits those who shall be found faithful to the last. Still further to comfort us, we are told by Jesus that his yoke is easy, and that his burden is light: and it is light to all who are strengthened by faith.

As perfect love casteth out all fear, so perfect faith gives fortitude to overcome all difficulties. It is a rock upon which the true Christian can never split,—a stronghold of defence against the assaults of the world and the Evil One. It enables its possessor to look the dangers that threaten him calmly in the face, and to be prepared for the worst that can happen. He feels secure in the promise made by God, that he will not forsake at their need those who truly serve him and obey his holy word.

Lord, grant that our prayers for faith may ascend to thine ear, and be answered by the bestowal of so precious a gift,—a gift that alone can render us worthy to be called thy children.



THE VAIL OF THE TEMPLE RENT.

(MATT. CH. XXV. 51.)

WHEN CHRIST HAD CLOSED HIS EARTHLY PAIN,
SUFFERED FOR HIS PEOPLE'S SAKE,
THE TEMPLE'S VAIL WAS RENT IN TWAIN,
THE TEMPLES WERE RENT THE EARTH DID CLANK.

THE VEIL OF THE TEMPLE RENT.

"The veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent."—MATTHEW, chapter xxvii., verse 51.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

Before Jesus yielded up his spirit to death, he cried with a loud voice. Wonderful and miraculous were the events that this cry called forth. The veil of the temple was rent in two, from the top to the bottom, a sight which must have struck the priests with astonishment and terror; there was also an earthquake; and the rocks were rent.

Among the remarkable things that took place at this time, was the resurrection of some of the dead. "The graves were opened; and many of the bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

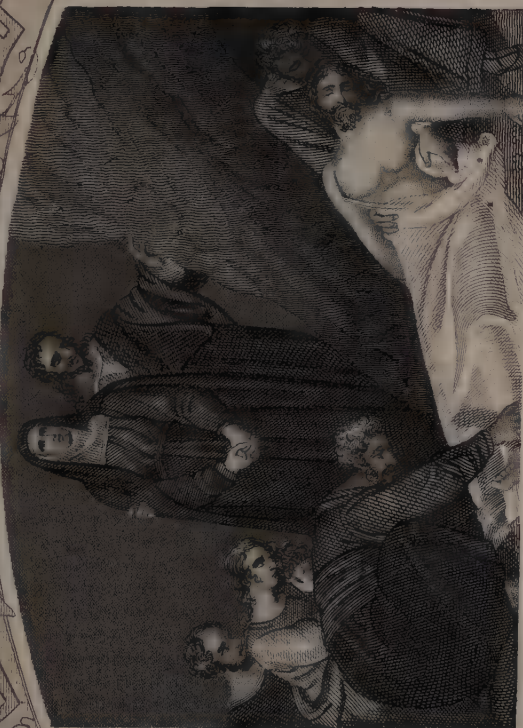
Who could now deny that Jesus was the Christ? Whose death but his would have been attended by such occurrences as these? The centurion himself, and they that were

THE VEIL OF THE TEMPLE RENT.

with him, watching Jesus, saw the earthquake, and those things that were done, and feared greatly, saying, "Truly this was the Son of God."

Here was an acknowledgment of the Divinity of Jesus that ought to put to silence the doubts of unbelievers. Men whom we may reasonably suppose to have had no sympathy with the sufferings of Christ, and who from the nature of their calling were not likely to have been timid or cowardly, were so wrought upon by what they saw at his death, as involuntarily to exclaim, "This was the Son of God."

The signification of the rending of the veil of the temple is, that Christ, by his death has opened a way to God, a path to the throne of grace, or mercy-seat, now, and hereafter to the throne of glory. At the thought of Christ's death, the heart of the Christian will be rent, as was the veil of the temple, and the rock. At this rent let the love of the Lord find an entrance, and ever dwell there, thus proving that he has not died in vain, and that the believer feels a lively sense of the great blessings he has conferred upon him.



THE ENTOMBMENT.

53

FOR AS AN ANGEL'S CARE AND LOVE,
 DID CARE THE BODY OF HIS SON;
 AND LAID IT IN SOFT TO PROVE
 HIS BURIAL FOR HIS SON'S WORD.

THE ENTOMBMENT

“When Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.”—MATTHEW, chapter xxvii., verses 59, 60.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

On the evening of the day when Christ was crucified, “a rich man of Arimathæa, named Joseph, who also himself was Jesus’ disciple, went to Pilate and begged the body of Jesus.” The Jews had intended that Jesus should be buried as criminals usually were, but God willed it otherwise, and caused Pilate to accede to Joseph’s request. The governor “commanded the body to be delivered.”

Joseph was anxious to evince his love for the Saviour, by showing for his dead body every care in his power. When he had taken it, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock. This done, and to secure the sepulchre from desecration, he rolled a great stone to the door of it, and departed.

THE ENTOMBMENT.

St. Mark tells us that Joseph was an honourable counsellor, who waited for the kingdom of God, that is, expected the Messiah. He also believed in him when he came; but, according to St. John, "secretly, for fear of the Jews." He was a good, but somewhat timid man, and probably feared the malice of his countrymen, should he openly avow his conversion. However, in the matter of Jesus' burial, he displayed considerable courage, for he went "in boldly unto Pilate, and craved the body." So soon after the crucifixion was this done, that the governor had doubts as to whether Jesus were yet dead, and called the centurion who guarded the cross, in order to ascertain if such were the case. Being satisfied of this, he gave Joseph leave to take the body.

As the Son of man, while he lived, had no place of his own wherein to lay his head, so, when he was dead, he had no grave of his own wherein to lay his body. But God provides for all things, and willed that in his death he should make a grave with the rich, who during his human life had ever abode with the poor and needy.

THE SEPULCHRE IS SEALED.

“Ye have a watch,” that is, a guard is at your disposal, “go your way, make it (the sepulchre) as sure as ye can.” They then departed, and secured the grave as carefully as they could; they sealed the stone that closed its entrance, and set a guard to keep watch upon it; and thus were satisfied in their own minds that nothing had been omitted which could in any way further their object.

All these acts evinced their folly. There could be no need to guard the sepulchre against the poor disciples, who were scattered, weak, and helpless; while to expect to guard it against the power of God showed an utter want of reason. Yet they no doubt thought they had acted with wisdom, so ready is man to place reliance upon his own feeble efforts.

The Lord defeated them by the very means they took to prevent it. For the people must have been witness to their precautions, and convinced that nothing but supernatural power could render them useless; so that by their conduct these foolish men only caused, as we shall presently see, another proof to be given to the world of the Divinity of Him who came to save it.



THE RESURRECTION.

THE VANITY OF HUMAN POWER

GALENT THAT OF HEAVEN'S SON IS SHOWN.

WARRIORS THE LONG ARMED MEN

AND ANGEL CAME AND AT THE 3 O'CL.

THE RESURRECTION.

"There was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."—MATTHEW, chapter xxviii., verse 2.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre;" but Jesus had risen from the dead, for there had been a great earthquake, and the angel of the Lord had rolled back the stone from the door of the sepulchre.

Now was proved the futility of human endeavours to prevent the accomplishment of the Divine will. At the manifestation of Almighty power just spoken of the keepers of the sepulchre shook, and became as dead men for fear of the angel, whose countenance was like lightning, and his raiment as white as snow. They were struck and overcome with awe at the majesty of God, against which they saw it was impossible to contend.

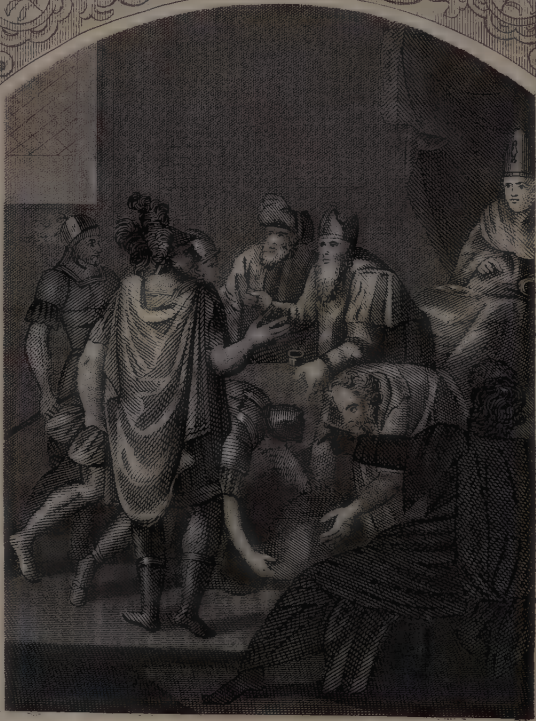
As had been predicted, Christ rose the third day after his death. The Light now shone out of darkness; he who was to be

THE RESURRECTION.

a light to lighten the Gentiles ; and to be the glory of God's people, Israel, now rose from the grave to which he had descended for the sake of mankind.

The mighty event of the resurrection happened on the first day of the week, and after this time that day is frequently mentioned in the New Testament as being religiously observed by Christians in solemn assemblies, to the honour of their Divine Master. This first day of the week, that in memory of Christ's resurrection we make our Sabbath, should always be spent in devout exercises, in which we may call to mind the sufferings of Jesus, and his final victory over death.

Those who seek to follow their Redeemer must endeavour to lead such a life as will fit them to become partakers of his heavenly kingdom ; a life, like his, of humility, mercy, long-suffering and charity. Like him, must they ever be found ready to do good, to comfort and help the weak-hearted, to raise up them that fall. They will then, through his merits, and faith in his grace, obtain also a glorious resurrection, and be admitted to the happiness prepared for them that love him.



THE PRIESTS BRIBE THE SOLDIERS

MATT. CH. 26 V. 15

FOR FEAR THE PEOPLE MIGHT BELIEVE
THE PRIESTS BRIBED THE MEN WHO WATCH HAD SAID
THEY HAD WORDS TO SAY AND MEN IN CHARGE
THAT WAS STAYING WELL, WE SLEPT.

THE PRIESTS BRIBE THE SOLDIERS.

‘They took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.’—
MATTHEW, chapter xxviii., verse 15.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

After the great proof of the Divinity of of Jesus, namely, his resurrection, had been witnessed by the soldiers who were set to watch his sepulchre, some of them went into the city, and told the Chief Priests all that had occurred.

Here was a new source of terror and alarm to them, so they assembled with the elders to decide upon what was best to be done. After they had taken counsel, they determined upon bribing the soldiers to utter a lie. They accordingly gave the latter “large money,” and said to them, “say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor’s ears, we will persuade him, and secure you.” The soldiers, tempted by the offer, took the money, and did as they were taught.

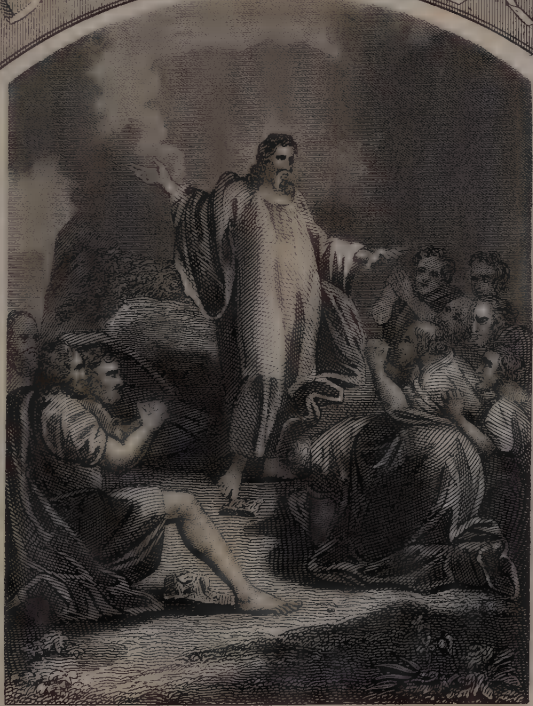
A very little reflection will suffice to show

THE PRIESTS BRIBE THE SOLDIERS.

the weakness of this device. In the first place, if the soldiers had been asleep, they could not have known what had passed during that time. Secondly, if any of them had been awake, they would naturally have awoke their comrades, and have prevented the act they were to assert as having taken place. And, thirdly, if they had been asleep, they would not have dared to own it; the Priests and elders would themselves have demanded their punishment. The Jewish rulers would, also, have severely prosecuted the disciples, had they done what was attributed to them.

Though the Priests might be able to shield the soldiers from the anger of Pilate, they could not shield them from the wrath of God, who fails not to visit liars with his justice. Men who undertake to bear harmless those who commit wilful sins, promise more than they can perform.

Too great a love of money will often induce people to commit acts of wickedness; and large sums are sometimes given for the perpetration of a wrong, while small ones are denied for the furtherance of acts of piety and kindness.



CHRIST COMMANDS HIS DISCIPLES TO PREACH.

(MAT. 28:19-20.)

GO YE NOW THEREFORE AND TEACH ALL NATIONS,
 BAPTIZING THEM IN THE NAME OF THE FATHER,
 OF THE SON, AND OF THE HOLY GHOST,
 TEACHING THEM TO KEEP ALL THINGS WHICH I HAVE COMMANDED YOU:
 AND BEHOLD, I AM WITH YOU ALWAY, UNTO THE END OF THE WORLD.

CHRIST COMMANDS HIS DISCIPLES TO PREACH.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.”—MATTHEW, chapter xxviii., verses 19, 20.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

As appointed by Jesus, the eleven disciples went away into Galilee, to a mountain where they were to meet him. Here he came and spake to them, saying, “All power is given unto me in heaven and in earth.” In these words he in the most unequivocal and solemn manner proclaimed his divinity.

When the disciples saw Jesus they worshipped him, but, the sacred historian informs us, some doubted. The faith of those who are sincere may be sometimes weak and wavering, but in the case before us the disciples had such strong proofs of their Master’s resurrection, that their faith soon dispelled their doubts.

Christ now gave them his last command on earth; a command intended not only for them, but for all who should henceforward become his disciples and ministers.

CHRIST COMMANDS HIS DISCIPLES TO PREACH.

He bade his followers go and teach all nations, all the world, and administer the holy rite of baptism. They were to teach them to observe all things he had commanded them ; and, as an encouragement for them to persevere in the commission they had just received, he promised to be always with them, "even unto the end of the world."

Great are the blessings placed within the reach of mankind by these words of our Saviour. None who are anxious to be saved are to be shut out from the hope of mercy, for he says "teach all nations ;" and from this we should learn not to despise those who have hitherto been ignorant of the great things God has done for the world. We should rather strive to enlighten, and put them in the right way, thus making use of the talents with which we have been intrusted, whether many or few. We are enjoined to such a course by Jesus, who is with us alway, and not only perceives our zeal in his cause, but also the want of it. He is continually watching us, and none of our actions can escape his notice.



THE BAPTISM OF CHRIST.

MARK CH. I. 9, 10.

AS FROM THE WATER CHRIST AROSE,
GOD'S HOLY SPIRIT, LIKE A DOVE,
DESCENDED ON HIM TO BEGUSE
NO WOND'RING MEN THE FATHER'S LOVE.



THE BAPTISM OF CHRIST.

"Straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him."—
MARK, chapter i., verse 10.

AFTER THE BIRTH OF CHRIST, 26 YEARS.

John the Baptist was the forerunner of Christ, and in his preaching acknowledged him as one coming after him, mightier than himself, and the latchet of whose shoes he was not worthy to stoop down and unloose. "I indeed," said he, "have baptized you with water; but he shall baptize you with the Holy Ghost."

Jesus took upon himself our likeness, and that all things might be fulfilled in him, came from Nazareth of Galilee, after he had long lived unknown, and was baptized by John in Jordan; by him who declared himself unworthy to perform the meanest office for him: one of the many instances of Christ's great humility.

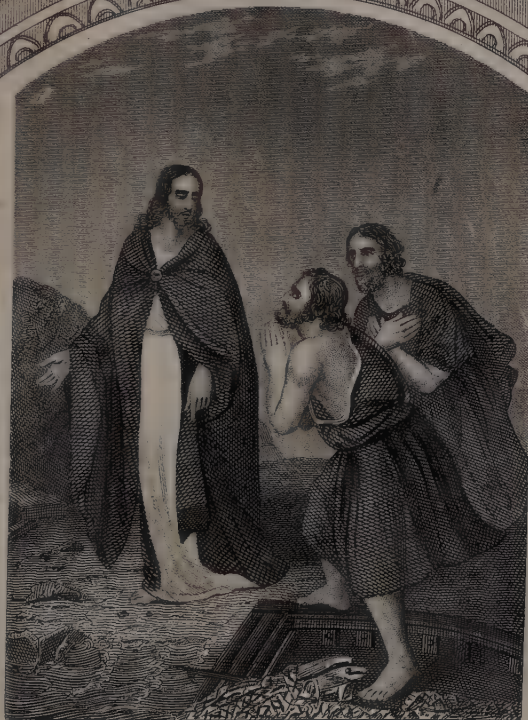
At his baptism a proof was given of his Divinity, for he was owned with honour by the Father, who caused his Holy Spirit to descend upon him in the form and likeness

THE BAPTISM OF CHRIST.

of a dove. At the same time "there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

May it please God to pour down upon us the sanctifying Spirit of his grace at our reception into his church. We cannot hope that he will be pleased with what we do of ourselves alone, for it is only through Christ any of our actions can be acceptable to him; therefore let us fervently beseech him to endue us with a disposition to seek his Son, and a desire to do his will.

When we perceive the Spirit descending and working upon our hearts, prompting us to walk in the right way, the way of eternal life, then may heaven be said to be opened to us. Then shall we feel moved by a blessed influence that will teach us to think but lightly of worldly things, and highly of heavenly ones, imparting under all circumstances a comfortable serenity to our souls and a humble confidence in the protection of God. This is an enviable state of being, and is promised to all who strive for it.



SIMON AND ANDREW CALLED.

MARK III. 16, 17.

AS JESUS WALKED BY THE SEA,
TWO BROTHERS OF HIS FATHER AND MOTHER
SAW HIM, AND FOLLOWED HIM.
THEIR NAMES WERE SIMON AND ANDREW.

SIMON AND ANDREW CALLED.

"As he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men."—MARK, chapter i., verses 16, 17.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

Much consolation may be derived by Christians of low estate from the knowledge that Christ called many such to be his disciples. Although he invited all men to follow him, he did not especially seek the learned or wealthy, but rather leaned to such as in a worldly view held a mean position in society.

We have an instance of this in the case of Simon and Andrew, brothers, and fishermen, who were now called to the ministry. Christ saw them as he walked by the sea of Galilee, and knew that they would be fit instruments to assist in the great work he came on earth to perform, and would by divine inspiration become worthy disciples.

The words that Jesus addressed to them, "Come ye after me, and I will make you to become fishers of men," express the part

SIMON AND ANDREW CALLED.

they were to take in the conversion of souls to salvation. They had hitherto caught fish ; they were now to catch men, that is, were to instruct them in the true faith, and thus remove them from the power of Evil.

Simon and Andrew immediately obeyed the command of Jesus, for, "straightway they forsook their nets, and followed him." They did not stop to ask what they should gain by such a change, but believing in Christ, and that he was commissioned from God, left the occupation of their lives to serve him. They did not calculate upon how they were in future to be supported, or if they did, they humbly relied upon heavenly care.

Let us, like these two disciples, be prompt in answering the calls of religious duty ; and make no idle excuses about being prevented doing so by worldly affairs. We are not required to lay aside our business in order to do this ; but it is demanded of us that we neglect not to worship God, and that by the general tenor of our lives we prove ourselves truly his servants.



CHRIST CLEANSSES A LEPER.

MARY CH. F. H.

THOSE WITH COMPASSION MOVED
 RESPECT A MAN WHO HAD THE RITIN
 A MASTER FROM MATTHEW HE BOONED
 AND HAD THE SUFFERER OF THE

CHRIST CLEANSES A LEPER.

“Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.”—MARK, chapter i., verse 41.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

Many were the miraculous cures effected by Jesus during his stay on earth: indeed so numerous were his acts of beneficence, that St. John tells us if they should all be written he supposes that the world itself could not contain the books describing them.

In the cure of the leper, related by St. Mark, there is much that needs attention. The diseased man came to Christ with full reliance on his power; for beseeching him, and kneeling down to him, he said, “If thou wilt, thou canst make me clean.” The faith displayed by this miserable sufferer met with its reward. Jesus compassionately put forth his hand, and touched him, saying, “I will; be thou clean.”

As soon as these words had been spoken, the leprosy departed from him, and he was cleansed. Christ now sent him away, charging him to tell no man of what had

CHRIST CLEANSSES A LEPER.

been done for him, but to shew himself to the Priest, and offer for his cleansing the things which Moses had commanded. The cause of Jesus enjoining him to silence as to his cure might be, that he was unwilling anything should be done that looked like seeking the people's praise.

But the man on whom so much mercy had been bestowed, and whose heart was so full of gratitude and joy, found it impossible to restrain himself. "He went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter." The Lord's time to suffer was not yet come; his ministry was not yet finished; for these reasons he avoided collision with those who would seek to prevent his preaching and acts.

In the cure of the leper we have direct evidence that they who come to Jesus with faith in his power, complaining of their spiritual uncleanness, will be heard and relieved by him.



CHRIST IN THE CORN FIELDS.

(MATT. CH. 23.)

THE PHARISES, WHO OFTEN SOUGHT
TO BAFFLE JESUS IN HIS WAY
A CRAPSE AGAINST HIS PEOPLE BROUGHT
ON PLUCKING CORN ON SABBATH DAY

CHRIST IN THE CORN FIELDS.

"It came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn."—MARK, chapter ii., verse 23.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

The observance of the Sabbath was strictly enjoined by the law delivered to Moses; and the Pharisees, who loved to follow the law more by its letter than its spirit, sought to ensnare Jesus by accusing his disciples of breaking it.

Passing through the corn fields on the sabbath day, the disciples plucked the ears of corn. Even this simple circumstance was laid hold of by the Pharisees, who asked Jesus, why they did that on the sabbath day which was not lawful? The Lord answered their question by demanding of them if they had never read of what had been done by David, "when he was an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the High Priest, and did eat the shewbread, which is not lawful to eat but for the Priests, and gave also to them which were with him?"

CHRIST IN THE CORN FIELDS.

To this they made no reply, and Jesus, again speaking to them said, "The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath."

It must not be inferred from these words that our Saviour meant any contradiction to the Divine ordinance: for being one with the Father he could not oppose his own institutions. He simply showed the Pharisees their hypocrisy in seeking to make that day which was intended for a blessing, a task and a burden, and also in trying to bring evil against him by the conduct of his disciples.

"The sabbath was made for man," for the good of man, that on it he might not only rest from worldly labours and cares, but might at the same time especially devote it to the service of God, and the fitting of himself for a future state of happiness. He was not commanded to keep its external observances to his bodily hurt, for this would have been inconsistent with the Divine mercy.



THE WITHERED HAND HEALED.

(MARK IX. 1. 7. 8.)

CHRIST, MOVED WITH ANGER, AND WITH GRIEF,
AGAINST THE PEOPLE OF THE LAND
(A LESSON TO THEIR UNBELIEF.)
HAS NOW RESTORED THE WITHERED HAND.

THE WITHERED HAND HEALED.

"He saith unto the man, Stretch forth thine hand. And he stretched it out : and his hand was restored whole as the other."
—MARK, chapter iii., verse 5.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

After these things Jesus went into the synagogue, and found a man there with a withered hand. The Pharisees were still watching him, anxious to see if he would heal . on the sabbath day ; that they might again accuse him of breaking the law.

The Lord, who knows our innermost thoughts, was determined also this time to shew them their hypocrisy, and telling the man with the withered hand to stand forth, asked them if it were lawful to do good on the sabbath days, or to do evil ? to save life, or to kill ? In other words, which is the more righteous observance of the sabbath, to do good by saving a soul, or evil by neglecting to do so, and thus destroying it ?

To such a question there could be but one answer, and this the Pharisees would by no means give, for they would have then confuted themselves ; so " they held their peace."

THE WITHERED HAND HEALED.

Jesus now looked round about on them with anger, being grieved for the hardness of their hearts, and told the man to stretch forth his hand. He did so, and "his hand was restored whole as the other." Upon this the Pharisees went and took counsel with the Herodians against him, how they might destroy him: but Jesus withdrew himself with his disciples to the sea, followed by a great multitude.

The case of the man with a withered hand was a very pitiable one, for he was not able to work for his living, and was therefore much in need of the Lord's mercy, which is never withheld from the necessitous. In a spiritual sense, the miracle may be thus applied to ourselves. If our souls are withered with sin, by presenting them to Christ they will be restored, and made whole; and, finding ourselves miserable for the want of his assistance, it will be our own faults if we are not made happy by obtaining it. He alone can restore us to the lost favour of God, and make us worthy to be presented to him. His saving grace will bring us to the Father, and make us meet inheritors of his heavenly kingdom.



THE PARABLE OF THE SOWER

(MATTHEW 13: 1-9)

THE SOWING THE SEED WHEN THE SOIL IS GOOD
 THROUGH AND ABOUT THE SEED WILL
 MAY HOLY BROTHERS & TO BE SOWN
 SCATTERED UPON A THISTLE FIELD

THE PARABLE OF THE SOWER.

Behold, there went out a sower to sow."—MARK, chapter iv., verse 3

AFTER THE BIRTH OF CHRIST, 31 YEARS.

In the parable of the sower is exemplified the different receptions the word of God meets with, and the different effects it has upon mankind.

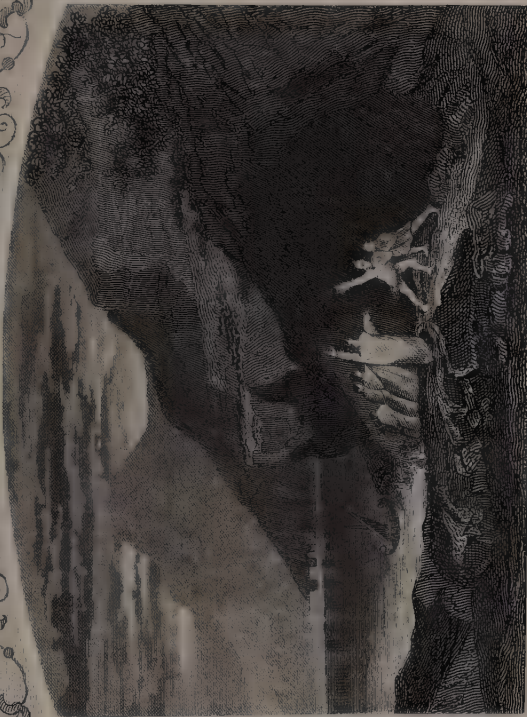
Jesus was teaching by the sea side; but a great multitude having gathered round him, he went into a ship to avoid their pressure, while they stood upon the shore to listen to him.

He taught them many things by parables, among which was that of a sower who went out to sow his seed. Some of this seed fell by the way side, and was eaten by wild birds. Some fell on stony ground, where it had not much earth, and because of this quickly sprang up; but when the sun was risen, having no root, it withered away. Some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. Other fell on good ground, and did yield fruit that sprang up and increased; and

THE PARABLE OF THE SOWER.

brought forth, some thirty, and some sixty, and some an hundred fold.

The explanation of this parable is as follows. The seed represents the word of God. That which fell by the way side fell amongst careless hearers, who suffered the Evil Spirit to come and deprive them of the word that was sown in their hearts. The stony ground figures such as, having heard the word, immediately receive it with gladness; but having no root in themselves, that is their impressions not being deep, when affliction or persecution arises for the word's sake, they are offended, and cease to abide by it: the word withers away. The seed sown among thorns is the word that is preached to those who are so taken up with the cares of the world, the deceitfulness of riches, and bad passions, that these things literally choke or stifle it, and it produces no good effect. The good ground represents those who hear the word, receive it, and follow its injunctions. These profit by it, and bring forth fruit according to their several capacities; some thirty, some sixty, and some an hundred fold.



CHRIST CASTS OUT EVIL SPIRITS.

CHRIST CASTS OUT EVIL SPIRITS.

* When he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit."—MARK, chapter v., verse 2.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

When Jesus left the ship, he was met by a man out of, or rather, from amongst the tombs, where the poor creature had his dwelling, who had an unclean spirit, or, in other words, was a madman. This maniac had been often bound with fetters and chains, which he had as often broke asunder, and no man could tame, or subdue him. He passed his nights and days "in the mountains, and in the tombs, crying, and cutting himself with stones."

Seeing Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." (For Jesus said unto him, "Come out of the man, thou unclean spirit.") Christ now asked him his name, to which he answered "My name is Legion, for we are many;" and besought Jesus not to send them away

CHRIST CASTS OUT EVIL SPIRITS.

out of the country. Legion was a word used by the Romans for a company of soldiers consisting of six thousand, and employed by the Jews to express a great number. There was a great herd of swine feeding nigh unto the mountains, and the evil Spirits asked leave of Jesus to be sent into them, which being given, they left the man, and entered into the swine. Upon this "the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea."

"They that fed the swine fled, and told" what they had seen "in the city, and in the country;" whereupon many came to Jesus, and seeing him that was possessed with the evil Spirit, sitting, clothed, and in his right mind, "were afraid."

Let us beseech Jesus to cast out from our hearts all bad dispositions, wicked thoughts, and temptations to do wrong. These are so many evil Spirits that are continually endeavouring to enter them, and it requires the utmost exertion on our parts, aided by Divine grace, to prevent their admission.

THE DEATH OF THE BAPTIST.

MOSES 26 27 28 29

TO STEPHEN A WILLED WISH,
HUMAN, THE KING WAS EASILY LED
TO KILL THE BAPTIST. IN A DASH
WAS FORCED THE MATURED YOUTH HEAD.



THE DEATH OF THE BAPTIST.

"The king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel."—
MARK, chapter vi., verses 27, 26.

AFTER THE BIRTH OF CHRIST, 32 YEARS.

When king Herod heard of the fame of Jesus, he said, "It is John, whom I beheaded: he is risen from the dead."

The account of John the Baptist's death is as follows. Herod had married Herodias, his brother Philip's wife, and was reproved for it by John, who told him the act was unlawful. For this Herodias had a quarrel, or inward grudge against John, and would have killed him, but she could not; for Herod feared him, knowing that he was a just and holy man, and observed, or saved him. "When he heard him, he did many things, and heard him gladly."

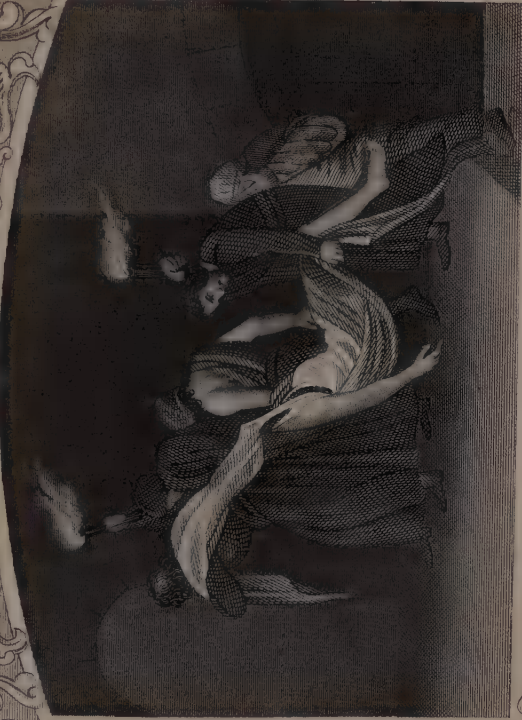
Herod on his birth-day gave a supper to his lords, high captains, and "chief estates," (perhaps, chief statesmen,) of Galilee. At this feast the daughter of Herodias came in, and danced, and so well pleased the king and his guests, that he said to her, "Ask of me whatsoever thou wilt, and I will give

THE DEATH OF THE BAPTIST.

it thee." He repeated this with an oath, promising to reward her even to the extent of half his kingdom. The damsel went to her mother to know what to ask, who told her to demand the head of the Baptist. She accordingly came with haste to the king, saying, "I will that thou give me by and by in a charger the head of John the Baptist."

Herod upon hearing her request was exceeding sorry, but he had made an oath, and for the sake of it, and of those that sat with him, he would not refuse her. He immediately sent an executioner, who beheaded John, and returned with his head to the damsel, who gave it to her mother.

Instead of illtreating those who tell us of our faults, and warn us of the effects of sin, we should listen to them, and endeavour to profit by their admonitions. Had Herod done so he would most likely neither have been led to rash swearing, nor to kill an innocent and just man to gratify the malice of an artful and wicked woman, whose cruelty knew no bounds, and who hesitated not to make her own child an accomplice in her guilt.



THE BAPTIST OF THE BAPTIST.

THE BAPTIST OF THE BAPTIST.
THE BAPTIST OF THE BAPTIST.
THE BAPTIST OF THE BAPTIST.

THE BURIAL OF THE BAPTIST.

could for his body, and thus showed the respect they had had for him while living. We should not fail to pay proper attention to the burial of our relatives and friends; it is the last duty we can perform for them, and ought to be accompanied by due solemnity of demeanour.

In the midst of life we are in death, and know not how soon we may be called upon to render up our Spirits unto God who gave them. Let us then so live that when required to leave this world we may not be taken by surprise,—may not be found in a state of sin. As the tree falls so it lies, and according to our conduct when summoned before our Judge, may we expect reward or punishment.

We know that the night cometh, when no man can work; which must teach us not to delay our business of repentance and reformation until it may be too late. On the contrary let us try always to be ready for the presence of our Maker, so that the thought of death may not inspire us with any terror, but rather be looked forward to with joy, as the entrance to everlasting happiness.



CHRIST BLESSES CHILDREN.

LET LITTLE CHILDREN COME TO ME,
FORBID THEM NOT, FOR SUCH AS THEY
MUST ALL BECOME WHO GOD WOULD SEE,
AND MERRY FIND AT THE LAST DAY.

CHRIST BLESSES CHILDREN.

“Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.”—MARK, chapter x., verse 14

AFTER THE BIRTH OF CHRIST, 33 YEARS.

When little children were presented to Christ, that he should touch them, those by whom they were brought were rebuked by his disciples. It does not appear that these children were in need of bodily cures, and they were too young to be taught; so probably for these reasons the disciples were unwilling to let them approach him. But those in whose care they were thought that his blessing would benefit them, and therefore brought them to him.

Jesus was much displeased with his disciples for what they had done, and bade them suffer the children to come to him; “for of such,” said he, “is the kingdom of God.” He moreover said unto them, “Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein;” and taking the children in his arms, he put his hands upon them, and blessed them.

CHRIST BLESSES CHILDREN.

What an encouragement is this for the young to seek Christ! "Of such is the kingdom of God," that is, his kingdom is composed of souls as innocent and pure as those of babes. The season of childhood is most fitting for the acquisition of religious principles; for the impressions then made upon the mind are generally durable, and are seldom, or never totally effaced.

All who would be admitted into God's kingdom must receive it as a little child, that is, must so cleanse their souls from every evil thought and wish as to become fit to partake in it. This of ourselves we are unable to do, but the assistance of the Spirit is promised us by Jesus; and with him for a Mediator, our efforts to attain heaven will not prove fruitless.

Let us then look upon ourselves as but little children in matters of grace, and with humility submit to the teachings of God's word; not relying upon our own sufficiency, which will certainly fail us, but placing our faith in the guidance of Christ, who alone is able to bring us to the Father.



THE TRIBUTE MONEY.

WHEN THEY ASKED HIM, LET US GIVE
THE THINGS THAT JUSTLY ARE TRIBUTED,
AND, THAT IN HEAVEN WE MAY LIVE,
RESPOND TO GOD WE'LL RENDER TO.

THE TRIBUTE MONEY.

“Render to Cæsar the things that are Cæsar’s, and to God the things that are God’s.”—MARK, chapter xii., verse 17.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

The Jews sent some of the Pharisees, and of the Herodians, to Jesus, that they might “catch him in his words,” that is, might induce him to say something that would give them a plea for accusing him. They pretended to be desirous of learning their duty, and said to him, “Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give?”

This was a very artful question, and they thought that whichever way it was answered they would be able to find something against him. But he, knowing their hypocrisy, said unto them, “Why tempt ye me? bring me a penny, that I may see it.” When they brought it, he asked them whose was the image and superscription? and being answered “Cæsar’s,” he said to them “Render to Cæsar the things that are Cæsar’s, and to God the things that are God’s.”

THE TRIBUTE MONEY.

At the wisdom of this answer they marvelled, or wondered at him, and were silent. Jesus avoided the snare that had been laid for him by referring to the submission the Jews had already made as a nation.

We are thus taught by Christ to fulfil both our religious and civil duties: to worship God, and to obey the laws of the state in which we live. The Jews even, who were a conquered people, were not forbidden to render tribute to Cæsar; for, as has been before mentioned, Christ came not to restore them to temporal prosperity, but to the favour of the Divinity. He came to offer them an inheritance in heaven, which by their sins they had forfeited, and not to give them back, as some supposed, the land of their fathers.

Christianity can only be brought to influence worldly politics by the lessons it inculcates of peace, charity, and good-will to all men. It was not intended that it should assume direct temporal power, although by its action upon the hearts of mankind it undoubtedly leads to a mild and benevolent government in those nations that have adopted its precepts.



THE OFFERINGS AT THE TREASURY

THE LORD, THE GIVER OF ALL, HAS MADE
 US ALL HIS OWN, AND WE HAVE
 ALL BEEN GIVEN TO HIM, AND HE
 HAS MADE US ALL HIS OWN.

THE OFFERINGS AT THE TREASURY.

“There came a certain poor widow, and she threw in two mites which make a farthing.”—MARK, chapter xii., verse 42.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

“Jesus sat over against the treasury, and beheld how the people cast money into the treasury.” Many that were rich, cast in much; but at length there came a poor widow, who threw in two mites, pieces of money of the smallest value.

• Jesus never let pass an opportunity of instructing his disciples, and frequently drew his lessons from surrounding circumstances; they were by these means the better impressed upon their memory. Upon the present occasion he compared the widow’s contribution with those of others, with which he favourably contrasted it, for he called his disciples, and said to them, “Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.”

Nothing can be a greater incentive to pure

THE OFFERINGS AT THE TREASURY.

charity in alms-giving than these words of the Saviour. They show that our gifts of this nature are not measured by their extent, but by the spirit in which they are proffered. It was no deprivation to the rich to throw into the treasury from their abundance; it did not cost them a moment's self-denial; but the offering of the poor widow, which literally was almost nothing, was all she had to give, and was saved by her from her scanty means of subsistence. It was this that made it so valuable in the sight of Christ, for there could be no doubt of its being offered from the purest motives.

Jesus still observes our gifts in the cause of charity, and the inducements to their bestowal. He continues to look at our hearts, and knows whether, in giving alms, we seek to serve the Lord, or only to be seen of men. This is a great consolation to the poor, and may assure them that however little they are able to contribute for the purpose of alleviating the wants of their fellow-creatures, that little will be acceptable before heaven. Even the gift of a cup of water for the sake of the Lord will in no wise lose its reward.

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THE DESTRUCTION OF THE TEMPLE FORETOLD

MARK II. 14-15

HOW ARE THESE THINGS COMING DOWN,
 O ALL THESE BUILDINGS BEHOLD THEM,
 BEFORE THEE AND THEY SHALL BE RUINED.
 WHATSOEVER THOU WILT SHALL BE DONE TO THEE.

THE DESTRUCTION OF THE TEMPLE FORETOLD.

"Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."—MARK, chapter xiii., verse 2.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

As Jesus went out of the temple, one of his disciples said to him, "Master, see what manner of stones and what buildings are here!" most likely in allusion to the magnitude and beauty of the sacred structure.

The reply of Jesus to this remark, was that of all those great buildings not one stone should be left standing upon another; all should be thrown down. The historian Josephus informs us, that in the building of the temple masses of white marble sixty-seven feet in length, seven in height, and nine in breadth, were employed; yet of all these immense blocks, not one should be left upon another in its original position.

The prediction of the destruction of the temple was uttered by Christ without any expressions of pity. He has no regard for outward pomp, when purity of heart is wanting; and though he wept over the ruin of souls, he is not moved at the ruin of the temple. This may remind us of the necessity for

THE DESTRUCTION OF THE TEMPLE
FORETOLD.

having a lasting abode in heaven, and of preparing for it by laying up treasure where neither moth nor rust doth corrupt.

As Jesus sat upon the mount of Olives over against the temple, Peter, James, John, and Andrew asked him privately when its destruction should take place. "What shall the sign be," said they, "when all these things shall be fulfilled?" His reply rather directs their consciences than satisfies their curiosity, for he tells them to take heed lest they be deceived. "When ye hear of wars be not troubled:—the end shall not be yet," that is, the overthrow of the Jewish nation will not directly follow them. He at the same time bids them beware of the false prophets that would arise to draw them away from him, and foretels the persecutions that awaited them. "But," said he, "he that shall endure unto the end, the same shall be saved."

Ruin and desolation came upon the Jews in less than forty years after this; the like of which is not to be found in any history. It may teach nations to beware how they neglect or profane the worship of God.



WATCH AND PRAY.

"FORGET NOT THAT WHEN WATCHING AND PRAYING,
 THOU ART NOT TO SLEEP, BUT TO BE ALERT;
 FOR THE LORD COMETH AT UNEXPECTED TIMES."
 — MATTHEW 26:41.

WATCH AND PRAY.

“He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.”—MARK, chapter xiv., verses 37, 38.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

The injunction given by Christ to his disciples, to “Watch and pray,” cannot be too often or too strongly impressed upon us.

After the Last Supper, Jesus and his disciples went out into the mount of Olives, and coming to a place named Gethsemane, he said to them “Sit ye here, while I shall pray.” He now took with him Peter, James, and John, and began to be greatly disturbed in spirit, and very heavy. Bidding them tarry and watch, he went apart to pray, and upon his return found them sleeping.

It was at this time he gave them a command which should be always present to the minds of his followers. “Watch ye and pray, lest ye enter into temptation.” He also in some measure excused the fault they had committed by observing that the spirit was ready, but the flesh was weak. This was indeed so with them, for a second, and

WATCH AND PRAY.

third time he found them asleep, notwithstanding their desire to obey his commands.

The circumstance of the disciples not being able to watch, even for one hour, proves how difficult it is for the spirit to overcome the weakness of the body. But this, instead of deterring us from the attempt, should incite us to greater vigilance, more especially as we know the necessity that exists for it. We are continually liable to temptation, and being aware of the trials to which we are exposed, should be ready to encounter them.

The temptations the world offers to lead us from our duty can only be subdued by strengthening our souls with prayer. By watchfulness, and communion with God, we can alone hope to avoid the snares of the Evil One, against whose designs we must ever be on the alert, lest in an unguarded hour he bring us under his control. If we once give him the mastery, he will try to keep it by every artifice with which he seeks to lull the consciences of men.



PETER'S REPENTANCE

HEAVENLY LIGHT AND GRACE HIS GUIDE,
 ALTHOUGH BY NIGHT HIS PATH WAS
 AND DEEPER AFFECTION ON HIS SOUL
 HE FOUND, AND FORTHWITH HEALING

PETER'S REPENTANCE.

"Peter called to mind the word that Jesus said unto him, Before the cock crow twice thou shalt deny me thrice. And when he thought thereon, he wept."—MARK, chapter xiv., verse 72.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

When Jesus was taken, and led away to the High Priest, Peter, after the other disciples had forsaken their Master and fled, followed him, at a distance, into the High Priest's palace, and sat with the servants, and warmed himself at the fire.

As Peter was sitting there, one of the maids of the High Priest came by, and, seeing Peter warming himself, said to him, "And thou also wast with Jesus of Nazareth." This he denied, saying, "I know not, neither understand I what thou sayest." He then went out into the porch; and the cock crew.

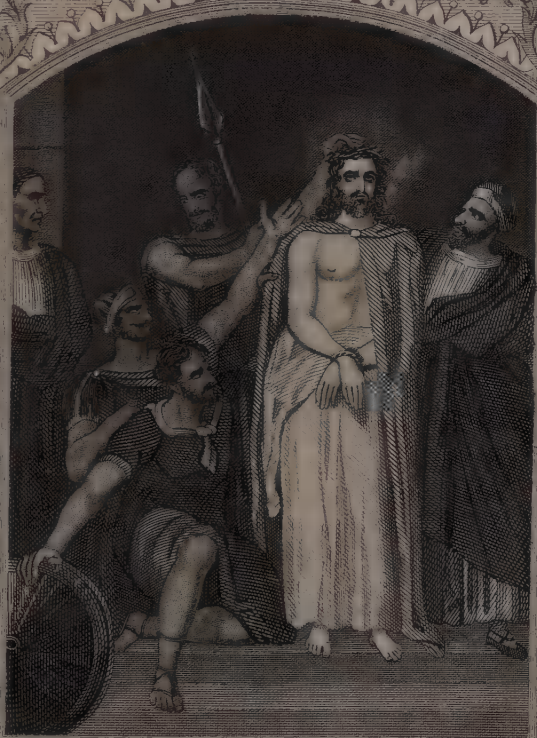
It is necessary to mention here, that Peter had been told by Jesus, that on that very day, before the cock crew twice he should thrice deny him; to which Peter had replied, "If I should die with thee, I will not

PETER'S REPENTANCE.

deny thee in any wise." Behold now the weakness of poor human nature ! At the very first trial Peter failed.

"A maid saw him again, and began to say to them that stood by, This is one of them." Peter a second time denied his Saviour. A little after, the bystanders said to him, "Surely thou art one of them: for thou art a Galilean and thy speech agreeth thereto." He now began to curse and to swear, saying, "I know not this man of whom ye speak." This was his third denial.

The cock crowed the second time, and Peter, recollecting the words of Jesus, "Before the cock crow twice, thou shalt deny me thrice," wept bitterly. He who when hands were laid on his Lord drew his sword in his defence, was now both ashamed and afraid to own him. So much for the strength of men's resolutions to serve God. Christ willed that the circumstances just related should take place to convince us of our feebleness, and how requisite it is for us to pray for fortitude sufficient to endure to the last.



57.
CHRIST CROWNED WITH THORNS.

(MARK 15. 17.)

IN RIDDLE THEY THE LORD ATTIRE,
AND PLACE UPON HIS HEAD A CROWN

OF THORNS GAINED: THE REAL PRINCE

SAID: "WORTHY TO HIM: GIVE US AN

CHRIST CROWNED WITH THORNS.

"They clothed him with purple, and platted a crown of thorns, and put it about his head."—MARK, chapter xv., verse 17.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

That many might witness the indignities that Jesus suffered, the soldiers, when they led him away to be crucified, called together the whole band. They next clothed him with purple, in derision, (this being a colour proper to the robes of kings;) and, to make the mockery more complete, they platted a crown of thorns, and put it about his head."

Not satisfied with thus attiring the Saviour, the soldiers must needs add to it insult and cruel treatment. They began to salute him, "Hail, King of the Jews!" In this they unwittingly spoke truth, for Jesus was indeed the spiritual king of the Jews, and not only of them but of all the people of the earth. He was, and is the King of glory, and sits at the right hand of the Father to judge, and reward or punish the actions of mankind.

His tormentors afterwards smote him on

CHRIST CROWNED WITH THORNS.

the head with a reed, and did spit upon him, and bowing their knees worshipped him. Thus was the meek and gentle Jesus made to suffer from the hands of men, and no greater indignities can be imagined than those to which he was subjected. Beaten, spat upon, and mocked with a pretended homage, Christ was led to a death that sinners merited, to gain for them an immortality that none but himself deserved.

Jesus wore a crown of thorns that we may wear a crown of glory. He bore with the contumely of men, that we might not be despised of God. He met his death at the hands of sinners, that we might obtain eternal life. How then shall man repine at the lesser troubles of the world, when he thinks upon what his Redeemer underwent for him and for all mankind? Rather let him rejoice in the great salvation prepared for him, and count it an honour to be thought worthy of suffering for the sake of Christianity, consoling himself with the certainty of joy hereafter, the joy that is promised to all those who love the word of God, and keep his commandments.



THE TWO MARYS AT THE SEPULCHRE.

(MATTHEW CH. 16. V. 2.)

TO ANOINT THE SAVIOUR IN HIS GRAVE,
THE MARYS CAME AT EARLY DAY;
BUT CHRIST, WHOSE LOVE ALONE CAN SAVE,
HAD RISEN, AND WAS GONE AWAY.



THE TWO MARYS AT THE SEPULCHRE.

"Very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun."— MARK, chapter xvi., verse 2.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

After the crucifixion of Jesus, and when the sabbath was passed, Mary Magdalene, and Mary the mother of James, and Salome, anxious to show every mark of respect in their power to their departed Lord, had bought sweet spices, that they might come and anoint his body, according to the custom of the country.

They were diligent, for they came very early in the morning, at the rising of the sun. The sepulchre had been secured with a heavy stone, which they were anxious about displacing, and said among themselves, "Who shall roll us away the stone from the door of the sepulchre?"

Arrived at the Saviour's tomb, "they looked," and "saw that the stone was rolled away.—Entering into the sepulchre they saw" an angel in the form of "a young man sitting on the right side, clothed in a long white garment; and they were affrighted."

THE TWO MARYS AT THE SEPULCHRE.

But the angel encouraged them with kind words ; “ Be not affrighted ; ” said he, “ Ye seek Jesus of Nazareth, which was crucified : he is risen ; he is not here : behold the place where they laid him.” He further told them to go their way and tell the disciples, and Peter, that Jesus was gone before them into Galilee, where they should see him, as he had predicted. Trembling and amazed, the women went out quickly, and fled from the sepulchre : “ neither said they any thing to any man ; for they were afraid.”

In the narrative before us we have a striking instance of the affection these women bore their Divine Master. They did not think the large quantity of spices which had been brought by Nicodemus was enough ; and their love prompted them to increase it. The respect that others show to Christ should be an inducement to us to do likewise, and should in no way diminish our own zeal. All difficulties and hinderances will be removed from the way of those who earnestly seek their Saviour ; even as the stone was rolled away from the mouth of the sepulchre for the two Marys, and an angel was found to direct their search for Jesus Christ.



CHRIST APPEARS TO MARY MAGDALENE.

(MARK, CH 16 V 9)

CHRIST, WHO FOR FALLEN SINNERS BLEED,
THAT SATAN'S POWER NONE MIGHT FEAR,
HID FIRST, WHEN RISEN FROM THE DEAD,
TO MARY MAGDALENE APPEAR.

CHRIST APPEARS TO MARY MAGDALENE.

"When Jesus was risen early the first day of the week, he appeared first to Mary Magdalene."— MARK, chapter xvi., verse 9.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

The appearance of Christ, after his resurrection, first to Mary Magdalene, was an evidence of the favour with which he regards repentant sinners. This woman had sinned and was penitent, and Jesus had performed a miraculous cure upon her. It was therefore in accordance with his Divine love and mercy that she should be first blessed with the sight of her Lord, after his victory over death.

When Mary had seen Jesus, she went and told them that had been with him, that is, his disciples, of the joyful occurrence, and found them mourning and weeping. However, the glad tidings she brought failed to console them, for "they, when they had heard that he was alive, and had been seen of her, believed not." It is perhaps hard to account for their unbelief, seeing that the news was brought by one of themselves, and

CHRIST APPEARS TO MARY MAGDALENE.

that Christ himself had told them he would rise from the dead on the third day; but man's heart is prone to infidelity, and but slowly admits the consolations of God's word.

Great must have been Mary's joy when she beheld her Redeemer. To know that Jesus was indeed risen from the dead, must have filled her loving heart with gladness. As she rejoiced, so may we, for he died and rose for the salvation of us all. Let us not, like the disciples, be incredulous of this sublime truth, but receive it with full faith in God's mercy. It will be to us a source of comfort in the day of trouble, and a firm rock upon which we may build our hopes in the time of danger.

May our whole trust and confidence be placed in the mercy and mediation of Christ, who has promised we shall rise from the dead; and that at the last day the good and faithful will be admitted into the regions of bliss, there to dwell with him for ever and ever. He has conquered death, and become the first fruits of them that slept, and all the righteous will be partakers in his glory.

AN ANGEL APPEARS TO ZACHARIAS.

thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." The angel also went on to tell him that he should have joy and gladness, and that many should rejoice at his birth. Many other things were promised him relative to the infant then unborn, when Zacharias asked whereby he should know this, "for," said he "I am an old man, and my wife well stricken in years."

The angel now told him that he was Gabriel, sent from God to speak to him, and shew him these glad tidings, and said, "behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

The people attending divine worship, who were without, waited for Zacharias, and wondered that he stayed so long in the temple. When he came out he could not speak to them, and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. Thus, part of the angel's words were fulfilled, as were also the rest, at the appointed time.



THE ANGEL'S VISIT TO MARY.

LUTHER, CH. I. V. 281

HAIL, HOLY MARY, GOOD THOU IN THIS HOUR,
AND WITH THY FAVORITE LOOK ON THY
SON SHALT BE MOST MOTHERING, DEAREST,
O GOD WILL, THINE ANSWER ME.

THE ANGEL'S VISIT TO MARY.

"The angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women."— LUKE, chapter i., verse 28.

According to the prophecies, the birth of Christ was to be miraculous, and as the time for this great event drew nigh, the angel Gabriel was sent from God to announce to the Virgin Mary that she was to be the mother of the Saviour of the world, an honour that Jewish mothers had so long desired.

The Scripture informs us that the angel was sent "unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house," or lineage, "of David; and the virgin's name was Mary."

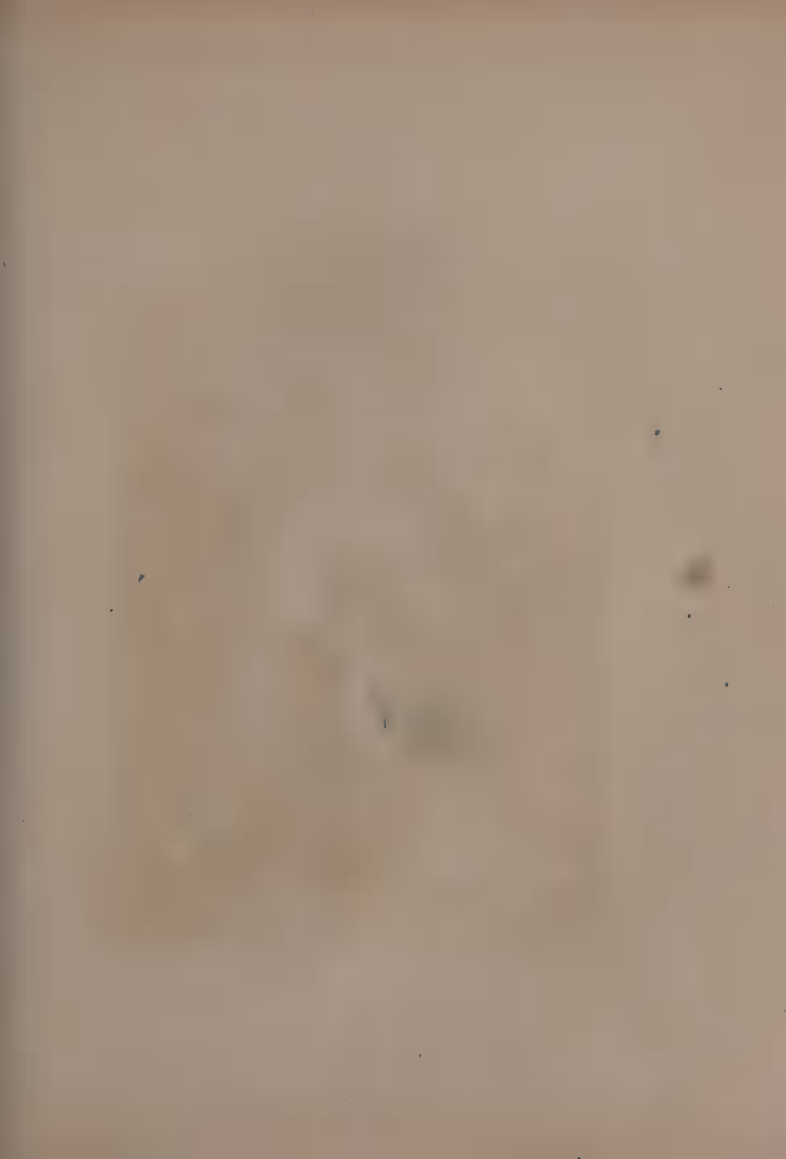
The appearance and wondrous salutation of God's messenger troubled Mary. When she heard the words, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women;" she considered in her mind what their meaning could be. But the angel told her not to fear, and assured her that she had found

THE ANGEL'S VISIT TO MARY.

favour with God, and should be the mother of a son whose name should be called Jesus. "He shall be great," said he, "and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his Father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Of all the announcements and revelations that ever descended from heaven to mankind this was the most important. The birth that had so long been anxiously awaited by the Jews was now on the eve of taking place. The promise made, and so frequently repeated by God, through his prophets, of a Redeemer, was about to be fulfilled.

The happiness of Mary in being selected as the earthly parent of the Saviour must have been very great. We know the joy of those mothers who are blessed with good children, and from this can form some idea of that which filled the soul of the Virgin when the glad tidings were brought to her, that her child should be called the Son of God.





THE MEETING OF MARY AND ELIZABETH

(LUKE, CH 1 V. 39-40)

THE KINDED WOMEN NOW DO MEET,
 AND TRUST THE LORD FOR MERCIES GREAT;
 SOME HOLDING A COMMUNION SWEET
 EACH BOTH ITS HAPPINESS RELATE.

THE MEETING OF MARY AND ELISABETH.

* Mary arose in those days, and went into the hill country with haste, into a city of Judea; and entered into the house of Zacharias, and saluted Elisabeth."—LUKE, chapter i., verses 39, 40.

Elisabeth, the wife of Zacharias, and mother of John the Baptist, was the cousin of the Virgin Mary. Before the angel left Mary, after telling her of her own happiness, he informed her that her cousin should also have a son.

Shortly afterwards Mary went on a visit to Elisabeth, and when the latter heard her salutation she was filled with the Holy Spirit, and "spake out with a loud voice, and said, Blessed art thou among women.—Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord."

Mary, animated by the address of Elisabeth, and herself influenced by the Holy Spirit, also gave vent to the emotions of her soul in a song of thanksgiving, in which she praised God for his goodness in regarding her low estate, "for," said she, "from henceforth

THE MEETING OF MARY AND ELISABETH.

all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name." She also extolled the Lord for his mercy, and for the exaltation of them of low degree, through whom he would help Israel, as he had promised to their forefathers.

It is good for the devout to communicate one to another; to pour forth their praises to God together, and with mutual accord to worship him. By these means their faith may be strengthened; their joy increased in the hour of prosperity, and their sufferings lessened in adversity. They may learn of each other many things for their comfort, many reasons for cultivating a contented and grateful spirit, in imparting the great things that God has done for them. God has so created us that we need each other's assistance through the world, and we should ever be ready to give it, both spiritually and temporally. "Love one another."

"Mary abode with Elisabeth about three months, and returned to her own house."



ST JOHN IN THE WILDERNESS.

(MARK III. 13.)

THOU HAST PLEASED THE LORD TO SHOW
 THY SON TO ISRAEL IN HIS DAY;
 IN SPIRIT STROUNG THOU CHILD THEI CHOW
 AND IN THE WILDERNESS THOU STAY



ST. JOHN IN THE WILDERNESS.

"The child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel."—LUKE, chapter i., verse 80.

At the birth of John the Baptist, great were the rejoicings of his parents, and their relations and neighbours, for the latter had heard how the Lord had shewed great mercy upon Elisabeth, "and they rejoiced with her."

When the time arrived for naming the child, they were about to call him Zacharias, after his father, but his mother said, "Not so; but he shall be called John." Upon this they said to her, "There is none of thy kindred that is called by this name," and made signs to Zacharias, (who, as we have previously related, was deprived of speech for doubting the word of the angel who announced to him the birth of a son,) asking "how he would have him called." Upon a writing table being brought to him, at his request, he wrote, "saying, His name is John," at which they all wondered.

The angel Gabriel had told Zacharias that he should be dumb until after the birth

ST. JOHN IN THE WILDERNESS.

of John, which prediction was fully verified, and as soon as the father had written the name of his son, "his mouth was opened, and his tongue loosed, and he spake, and praised God."

In time "the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." He was prepared for usefulness in the cause of Christianity, and lived a retired life, till he openly came forward and declared himself to be the forerunner of the Messiah.

Those who would properly fit themselves for the presence of God must sometimes retire from the busy world, and commune with their own souls. They will thus grow and increase strong in spirit and in the grace of Jesus Christ. They will thus perceive the vanity of too great a fondness for temporal pleasures, for they will have time to reflect upon the mutability of these things, and so learn to conduct their lives, that when called upon to serve the Lord they may not be found wanting, but ready and willing to perform the work appointed them.



THE BIRTH OF CHRIST.

LUKE II. 7.

A HAPPY MOMENT! BIRTH OF THE
 KING OF GLORY! FROM THE LORD
 A SAVIOR FROM ABOVE IS SENT
 TO WASH MANKIND HIS HOLY WORD!

THE BIRTH OF CHRIST.

"She brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."—LUKE, chapter ii., verse 7.

The birth of Jesus Christ was unaccompanied by any external pomp, on the contrary, in a worldly view, it was attended with mean and untoward circumstances.

Previous to this event a decree, or order, had been issued by Cæsar Augustus the Roman emperor that "all the world," or rather, the whole empire of Rome, should be taxed, or enrolled, that is, that an account of its population should be taken, in order, perhaps, that the taxation might be better regulated. Accordingly "all went to be taxed, every one to his own city. Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David.)"

Joseph took with him Mary his espoused wife, and while they were there she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger." The Scripture tells us there was no room for

THE BIRTH OF CHRIST.

them in the inn, the occasion of which was doubtless the number of persons who were travelling their road, on the same business as they were.

Christ was born in the stable of an inn. Let none after this boast of the wealth or power of their ancestors, or look down with contempt upon others who were born under less favourable circumstances than themselves. Jesus came into the world to abide for a time, as at an inn, to teach us to regard our stay here in the same light. We are but sojourners on the face of the earth, travelling towards an everlasting home, and therefore it matters little if the accommodation we meet with on the journey be convenient or otherwise. But few things are necessary here below, and these God has freely bestowed. Most of the wants that harass us are created by ourselves, and are not essential, either to our health or happiness; on the contrary their possession sometimes renders us more discontented, and has a tendency to make us forget religious duties.



58

THE ADORATION OF THE SHEPHERDS.

(LUKE, CH. 2, V. 16.)

THE SHEPHERDS HEARD THE SAVIOUR'S NAME,
AND, GLADDENED WITH THE JOYFUL SOUND,
IN HASTE TO BETHLEHEM THEY CAME;
AND IN A MANGER JESUS FOUND.

THE ADORATION OF THE SHEPHERDS.

“They came with haste, and found Mary, and Joseph, and the babe lying in a manger,”—LUKE, chapter ii., verse 16.

At the time of our Saviour's birth, there were in the same country in which that joyful event took place, some shepherds to whom it pleased God to reveal the important advent.

When it was made known to them, they were in the field, “keeping watch over their flock by night. The angel of the Lord came upon them, and the glory of the Lord shone round about them.” As may be supposed, they were much alarmed, but the angel told them not to fear, for that he was the bringer of good tidings of great joy, which should be to all people. “Unto you,” said he, “is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.”

This intelligence being imparted by the angel, there was suddenly with him a multitude of the heavenly host praising God, and

THE ADORATION OF THE SHEPHERDS.

saying, "Glory to God in the highest, and on earth peace, good will toward men."

The angels now left the shepherds, and went into heaven ; when the latter, doubtless struck with wonder and admiration, said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Accordingly they came with haste, and found Mary, and Joseph, and the babe, as the angel had said, lying in a manger.

Having seen God's word fulfilled, they made known publicly what had been told them concerning the infant Jesus, and all that heard it were filled with astonishment.

The shepherds now returned, "glorifying and praising God for all the things that they had heard and seen." We also have cause to praise and glorify God for his great goodness in giving us a Saviour to bear the burden of our sins, and bring us to heaven ; and though we have not beheld him, as the shepherds did, we know that he came, suffered, and died for us, and that he is continually manifesting himself to all who desire to be led into the way of truth, and obtain a happy immortality.



SIMEON PROPHECIES OF CHRIST.

(LUKE CH 2 V. 22, 28)

LORD, LET THY SERVANT GO IN PEACE,
ACCORDING TO THY HOLY WILL,
THE CHRIST IS COME, WHO WILL RELEASE
THY PEOPLE, AND THY WORD FULFIL

SIMEON PROPHECIES OF CHRIST.

"When the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God."—LUKE, chapter ii., verses 27, 28.

The time having arrived when, according to the law of Moses, the infant Jesus should be presented to the Lord, his parents came with him to Jerusalem for that purpose; and to offer the sacrifice customary on such an occasion.

There was at this period in Jerusalem a just and devout man named Simeon, who in the language of Scripture, "waited for the consolation of Israel," that is, the promised Messiah; for the Holy Spirit had revealed to him that he should not die before he had seen the Lord's Christ. The same Holy Spirit led him into the temple when Jesus was brought there by Joseph and Mary.

Simeon greatly rejoiced when he beheld the young child, the expected Redeemer, and taking him up in his arms, he blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

SIMEON PROPHECIES OF CHRIST.

He also blessed Joseph and Mary, who wondered much at the things spoken by him, and prophesied concerning Jesus, saying to Mary "this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against: (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed." Dr. Jortin says that the words "a sword shall pierce," &c., probably allude to severe anguish which pierces like a sword, and which the mother of Jesus especially endured when she stood by the Cross, and beheld her dying son.

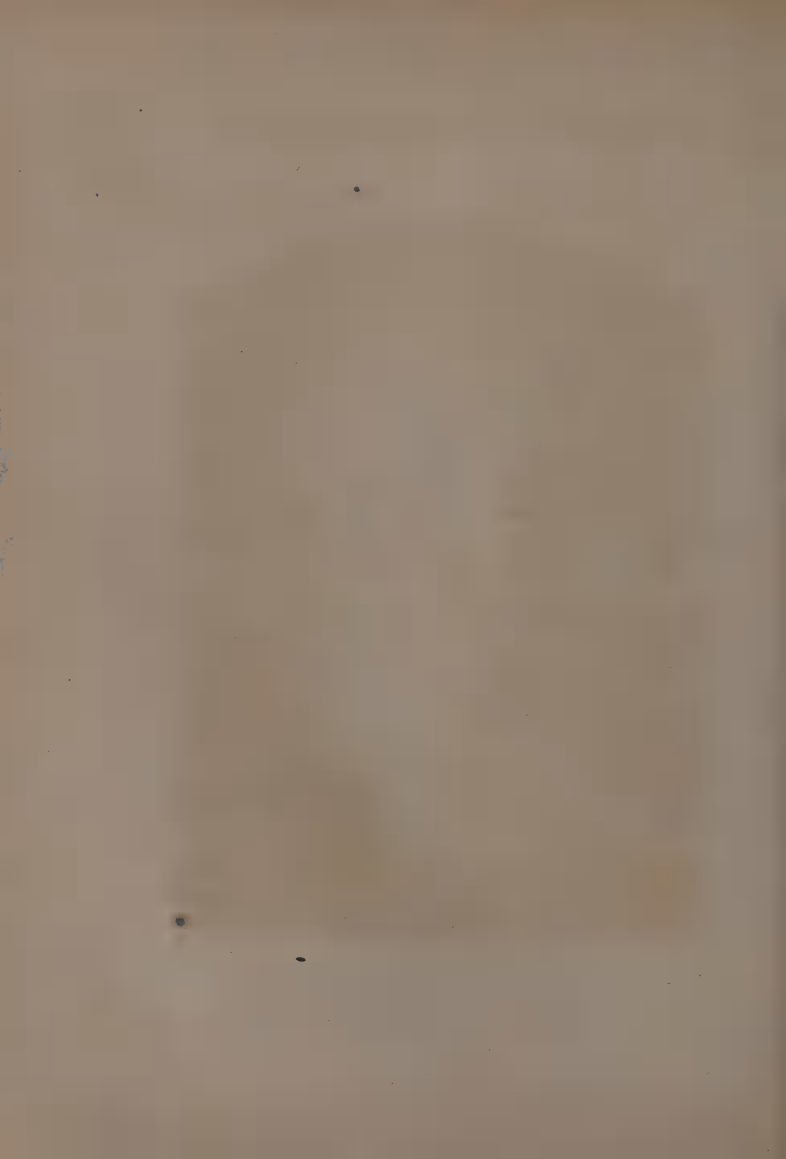
We cannot but admire the faith of Simeon in God's promise, and rejoice with him in the accomplishment of it. He waited for the consolation of Israel, fully persuaded that he should not wait in vain, and when his eyes beheld the blessed object who was to be the salvation of mankind, he was ready to bless God and die. Happy is the death of the righteous and faithful; being made acquainted with Christ by the Holy Spirit, they are ever ready and willing to depart from this world and join him in a better.



CHRIST AND THE DOCTORS.

(LUKE, CH. 2. V. 46.)

A PATTERN FOR US IN OUR YOUTH
CHRIST AT AN EARLY AGE DOTH SEEM
THE WISDOM OF THE BOOK OF TRUTH,
SURPRISING ALL WHO HEAR HIM SPEAK.



CHRIST AND THE DOCTORS.

"It came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions."—LUKE, chapter ii., verse 46.

AFTER THE BIRTH OF CHRIST, 12 YEARS.

What an excellent example to children was the youth of Jesus Christ! At a very early age he was found seeking wisdom and instruction, thus teaching us that we cannot too soon begin to follow in the way that leads to life everlasting.

Joseph and Mary were pious persons, and went to Jerusalem every year at the feast of the Passover. On one of these occasions, when Jesus was twelve years old, as they returned, he tarried behind in Jerusalem. They knew not of this, and supposing him to have been in the company, performed a day's journey before they discovered his absence.

Having in vain sought him among their kinsfolk and acquaintance, they turned back again to Jerusalem, and after a further and anxious search of three days, found him in the part of the temple where the doctors of the law kept their schools, sitting in the midst of them, both hearing them, and asking them questions. All that heard him

there were astonished and delighted at his understanding and answers.

When they saw him, they were amazed; and his mother asked him why he had so dealt with them, for that his father and herself had sought him sorrowing. Jesus was the most obedient of all children, but he had a mission of salvation to perform; he therefore replied, "How is it that ye sought me? wist ye not that I must be about my Father's business."

By this he meant that he must perform the duty assigned him by his Heavenly Father, but his earthly parents understood him not; and Jesus, to set us a pattern of humility and filial obedience, went with them to Nazareth, and "was subject unto them."

Let the young bear this in mind, Jesus, though the Son of God, was "subject" to Joseph, and to his mother; that is, he obeyed their wishes, and complied with their requests. If then so great a Being submitted to the control of his parents, how careful should the children of the earth be to do likewise. "Honour thy father and thy mother" is a commandment that cannot be too frequently impressed upon them.



CHRIST ON A PINNACLE OF THE TEMPLE.

LUKE, CH 4, v. 9, 1

TEMPTED BY SATAN, CHRIST WAS LED
INTO THE TEMPLE'S HIGHEST TOWER
THE TEMPTER THEN TO JESUS SAID
CAST THYSELF DOWN AND SHOW THY POWER

CHRIST ON A PINNACLE OF THE TEMPLE.

“He brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence.”—LUKE, chapter iv., verse 9.

AFTER THE BIRTH OF CHRIST, 27 YEARS.

The last temptation of Christ that the Almighty permitted Satan to use was that of inciting him to become his own murderer by a presumptuous confidence in the protection of his Heavenly Father. For this purpose the Evil Spirit, after having offered Jesus worldly power and glory if he would worship him, brought him to Jerusalem, and set him on a pinnacle of the temple. In this situation he taunted him with a request to prove his being the Son of God by throwing himself from the top of it, at the same time telling him that it was written God “shall give his angels charge over thee, to keep thee.”

The reply of Jesus completely silenced Satan; he said to him, “Thou shalt not tempt the Lord thy God.” We must not tempt God by rashly exposing ourselves to danger from which no good can be expected

CHRIST ON A PINNACLE OF THE TEMPLE.

to result, for we cannot under such circumstances reasonably look for protection. Madly to risk the life that God has given us, is indeed tempting him, and is no proof of faith in his mercy, or courage in his cause.

Let us constantly bear in mind the words of our Saviour in answer to Satan; "Thou shalt not tempt the Lord thy God." We may tempt the Lord in many ways, and it behoves us to keep a strict watch over our selves, lest we fall into so great a sin.

"When the Devil had ended all the temptation, he departed from" Jesus "for a season." He had tried all his force, and had been defeated; he found that he could not successfully attack the Son of God, who was able to meet him at every point. The Devil will always flee from us, if we resist him.

Satan "departed from" Jesus "for a season;" that is until he was again to be let loose upon him, to persecute him and bring him to suffer; to "bruise his heel," as it was written of him in Genesis, chapter iii., verse 15.



CHRIST RAISES A WIDOW'S SON.

LUKE, XI., V. 25.

JESUS SAID, AND TOUCHED THE YOUTH'S HAND, (I SAY TO THEE) ARISE.
 ON ALL NOW COME A GLOOMY PLAW.

AT JESUS DEEP, BOTH GOOD AND WISE.

CHRIST RAISES A WIDOW'S SON.

"He that was dead sat up, and began to speak."— LUKE, chapter vii., verse 15.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

It came to pass as Jesus went into a city of Galilee called Nain, accompanied by many of his disciples and a large number of people, that as he approached the gate there was a dead man carried out; for among the Jews no interment took place within the walls of their cities.

The deceased was "the only son of his mother, and she was a widow;" therefore, as may be supposed, her grief was very great. "Much people of the city was with her."

"When the Lord saw her, he had compassion on her, and said unto her, Weep not." But she did not receive words of comfort alone, for he came and touched the bier, or coffin, and, (the bearers standing still,) said, "Young man, I say unto thee, Arise." He that was dead now sat up, and began to speak; and Jesus delivered him to his mother.

What language can express the joy that

CHRIST RAISES A WIDOW'S SON.

must have filled the heart of the fond parent upon the restoration of her child ? A widow, deprived of her only comfort on earth, her son, she sees him miraculously rescued from the grave, and given back to her. Doubtless her heart was full of the deepest gratitude for the blessing so unexpectedly bestowed.

The effect of this miracle upon the assembled multitude is no less worthy of admiration. "There came a fear on all : and they glorified God, saying, that a great prophet is risen up among us ; and, That God hath visited his people ;" that is, that the long looked for Redeemer had now come. They had full faith in the Lord's power, for they had seen the dead restored to life, and their involuntary exclamation proved their belief. In this case there could be no doubt as to what Jesus had done, for the act was witnessed by many.

"And this rumour of him went forth throughout all Judea, and throughout all the region round about ;" spreading the glad tidings, that the Son of God had indeed appeared.



THE DISCIPLES SENT FORTH.

LUKE CH. IX. V. 11

TWO AND TWO BEFORE HIS FACE,
THE FIRST DISCIPLES FORTH WERE SENT
TO TEACH GOD'S WORD AND SAVING GRACE,
AND MAKE MEN OF THEIR SINS REPENT.

THE DISCIPLES SENT FORTH.

"The Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come."—LUKE, chapter x., verse 1.

AFTER THE BIRTH OF CHRIST, 32 YEARS.

In addition to the twelve apostles whom he had previously sent forth to work miracles and to preach the kingdom of God, Christ appointed other seventy also, who were inferior in authority to the twelve. The seventy were to go before him into those places where he himself intended to come, to prepare people for his reception; and, that they might strengthen and encourage one another, were sent two and two.

Christ told them that truly the harvest was great, but the labourers were few, and bid them therefore pray the Lord of the harvest to increase their number. "Go your ways:" said he, "behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way;" that is, do not let your minds be drawn away from the more important duties

THE DISCIPLES SENT FORTH.

you have to perform by the mere courtesies of life. "And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again."

To teach the disciples contentment, and to set a good example to the world, Jesus told them to take up their abode in but one house during their stay in a city, eating and drinking such things as might be given them. He also gave them power to heal the sick.

Terrible were the woes threatened against those cities who should refuse to receive the messengers of the Saviour. At the judgment it shall be more tolerable for Tyre and Sidon than for them. If we refuse to receive the kingdom of God, revealed to us in his holy word, we shall likewise be visited by the Divine anger; for there is at the present time less excuse for us than there was formerly for those the disciples were sent to. The Christian religion is now fully established, and we have the experience of ages to prove its truth.



THE GOOD SAMARITAN.

LUTHER, CP 40 7 38 /
 TO SHOW THAT GOD WE THULY LOVE,
 AND STRIVE TO FOLLOW IN HIS WAY,
 BY ACTS OF MERCY WE MUST PROVE
 THAT HE DRIN OUR HEART'S BATH SWAY.

THE GOOD SAMARITAN.

"A certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him."—LUKE, chapter x., verse 33. |

AFTER THE BIRTH OF CHRIST, 32 YEARS.

During the ministry of the Redeemer, the Pharisees and lawyers were continually seeking to confound him in his doctrine; and for this purpose, when opportunity served, proposed questions to him that to mortal man would have been unanswerable.

On one of these occasions a lawyer stood up, and tempted him, saying, "Master, what shall I do to inherit eternal life?" Jesus in reply asked him what was written in the law, and finding his answer correct, namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself;" said to him, "This do, and thou shalt live."

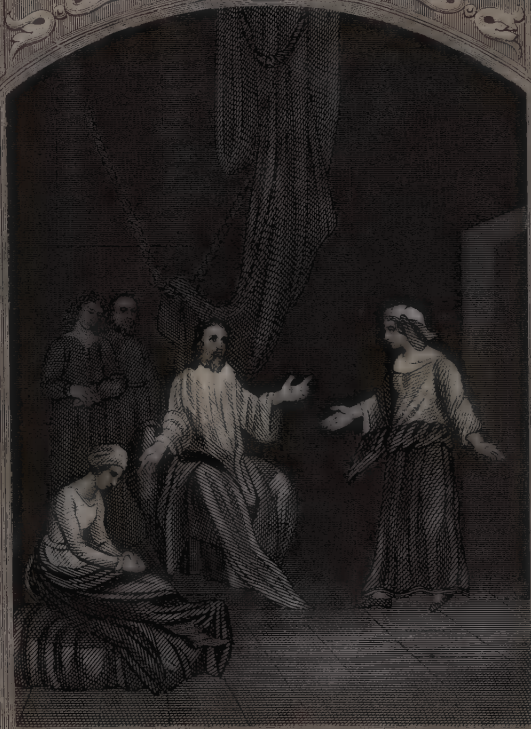
But the lawyer, foiled in his first attempt, and willing to justify himself, demanded of Christ, who was his neighbour? Jesus now related to him a parable, in which he described the case of a poor Jew, who, whilst on a

THE GOOD SAMARITAN.

journey, was attacked by thieves, robbed, wounded, and left by them half dead. By chance a priest came that way, and when he saw him, passed by on the other side. Likewise a Levite, when he was at the place, after looking on him, passed by on the other side also. At length came a Samaritan, who had compassion on him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. His kindness did not cease here, for on the morrow, ere he departed, he gave money to the inn-keeper, desiring him to take care of the wounded man, "and whatsoever thou spendest more," said he "when I come again, I will repay thee."

The lawyer upon being asked who was neighbour to him that fell among thieves, at once answered, "He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

Beautiful was the charity of the Samaritan. He succoured a Jew, whose nation hated his own, and who had been neglected by his own people. Let us do likewise.



MARTHA AND MARY.

(LUKE CH. 10 V. 42)

FOR PEACE TO DWELL WITHIN THE HEART,
LET US, LIKE MARY, EVER CHOOSE
THE ONE THING NEEDFUL, THAT GOOD PART,
WHICH GOD WILL NOT TO US REFUSE.

MARTHA AND MARY.

"But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."—LUKE, chapter x., verse 42.

AFTER THE BIRTH OF CHRIST, 32 YEARS.

Shortly after the parable just recorded, Jesus "entered into a certain village: and a certain woman named Martha received him," and those that came with him, "into her house."

"She had a sister called Mary, which also sat at Jesus' feet, and heard his word." Mary was ready to receive his word, and submitted to the guidance of it. Martha, who was providing for the entertainment of Christ and his followers, with proper respect and care, "was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me."

"Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

MARTHA AND MARY.

By this commendation of Mary, Jesus taught her sister that an over-anxiety about the things of this life was dangerous, and had a tendency to lead to the neglect of the more important concerns of the future. Martha, though a true believer, and in her general conduct attentive to her religious duties, was on this occasion blamable, for she was too much troubled about serving, about making a display, and the Saviour gently chided her for the fault.

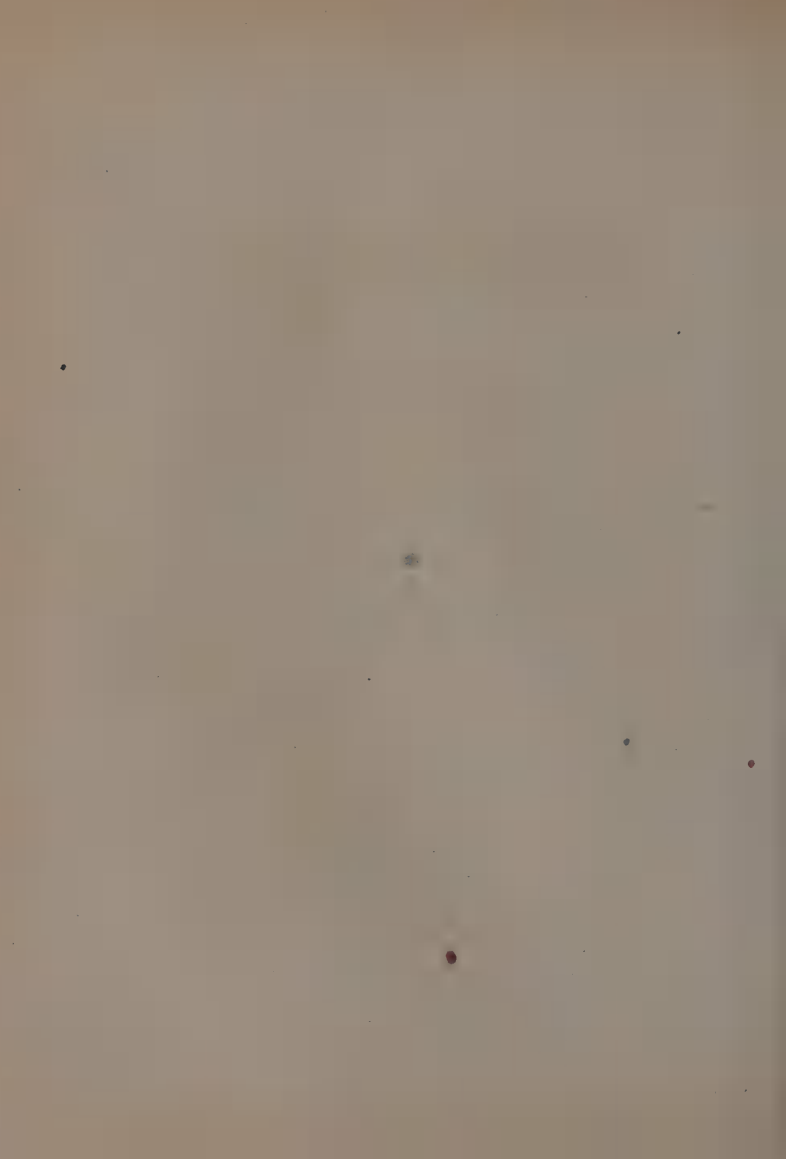
We must be careful never to be so engrossed with temporal cares as to forget spiritual ones. All that we accumulate on earth, all the worldly riches, honour, and fame, that some of us prize so dearly must in the end be parted from, and will serve for nothing in the attainment of immortality. For this but one thing is needful, the performance of God's will. This is the good part that shall not be taken away from us, and that at death will bring us to heaven. Let us make the same choice as Mary, confident in the mercy and goodness of Christ, from whose love no earthly power can separate us.



THE PRODIGAL SON.

LUKE CHAP. XV.

REPENTANT, HE AROSE & CAME
 INTO HIS FATHER, WHO DID MEET
 HIS LONG LOST SON, & WOULD NOT BLAME
 HIS FAULTS, BUT DINED WITH MERRY TREAT.



THE PRODIGAL SON.

"He arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."—LUKE, chapter xv., verse 20.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

In the parable of the prodigal, Christ shows the reception repentant sinners will meet with from God.

The substance of the parable is this. A man had two sons, and being requested by the younger to give him the portion of goods that would fall to him, he divided unto them his living. Not long afterwards the younger gathered together his property, and went into a far country, where he wasted it in folly and dissipation.

When he had spent all, there arose a great famine in that land, and beginning to be in want, he was compelled to seek employment, and undertook the care of swine, an occupation which to a Jew must have been odious. Hungry and destitute, he began to contrast his forlorn condition with that of his father's servants, and at length resolved to go to his father, confess his sins, and ask only to be received by him as a hireling.

He accordingly arose, and came to his

THE PRODIGAL SON.

father, who seeing him while yet a great way off, had compassion, and ran and embraced him. The son now confessed his sins and admitted his unworthiness, but his parent, far from upbraiding him, bade his servants clothe him handsomely, and also to kill the fatted calf, that they might eat and be merry. "For this," said he, "my son was dead, and is alive again; he was lost, and is found."

While they were rejoicing, the elder son drew nigh, and when he knew the cause of it was angry, and would not go in. He represented to his father his long service, and complained that not even a kid had been given him to make merry with his friends. His father gently reproved him, telling him that all he had was his, but that as his brother was restored to them it was meet they should celebrate the event.

The Lord is ever ready to welcome back those who have strayed from him. Let not the knowledge of this cause any jealousy on the part of his servants who have long been faithful; for he has enough for all, and they cannot possibly be losers by the mercy extended to others.



THE GLUTTON AND THE BEGGAR.

THE GLUTTON AND THE BEGGAR.

THEY WHO ON EARTH DO HAVE THEIR FILL,
REGARDLESS OF THEIR NEIGHBOURS' WOE,
(THUS SLIGHTING GOD'S MOST HOLY WILL)
IN DEATH A SAD REVERSE SHALL KNOW.

THE GLUTTON AND THE BEGGAR.

“There was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate.”—LUKE, chapter xvi., verses 19, 20.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

Christ offers consolation in the parable we are about to relate to those who, though virtuous, are not possessed of the goods of this world.

In it are described the conditions of two men. One was rich, finely clothed, and sumptuously fed. The other was a beggar, who laid at the rich man's gate, full of sores, desiring to be fed with the crumbs that fell from his table.

In time the beggar died, and was carried by angels into Abraham's bosom, that is, into paradise, where Abraham was receiving his reward. The rich man also died, and was buried; but his state was very different from that of the beggar, for “in hell, he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.” He entreated Abraham to send Lazarus to his relief, but was reminded of

THE GLUTTON AND THE BEGGAR.

the good things he had received in his lifetime, and the evil that had fallen to the lot of the beggar in his; and was also told that a great gulf existed, which prevented them passing to each other.

He then prayed Abraham to send Lazarus to his father's house, to his five brethren, that they might be warned to avoid his place of torment. In reply to this Abraham said, "They have Moses and the prophets; let them hear them." But the unhappy man was still anxious, and urged that if one went from the dead, they would repent. "If they hear not," said Abraham, "Moses and the prophets, neither will they be persuaded, though one rose from the dead."

The riches of this world will be of no benefit to us if we misapply them. In the parable we are not told that the rich man was an oppressor; but it is evident that he was selfish and neglectful of his duty, or he would not have suffered the wretched Lazarus to want while he was himself surrounded by plenty. He took no care of him, and from this, and his punishment, we may infer that he was altogether wanting in acts of charity.



CHRIST AND ZACCHÆUS.

LUKE CH. XII. V. 13.

MAY WE LIKE ZACCHÆUS, WHEN CALLED
 BY CHRIST, BESTIR OURSELVES WITH HASTE,
 THEN SHALL WE MEET OF ADE UNAPPALLED,
 AND HEAVENLY BLESSINGS WE SHALL TASTE.

CHRIST AND ZACCHEUS.

"When Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house."—LUKE, chapter xix., verse 5.

AFTER THE BIRTH OF CHRIST, 31 YEARS.

As Jesus passed through Jericho, a rich man named Zaccheus, the chief among the publicans, sought to see him. Being of low stature, he at first, in consequence of the crowd, failed in his object; so he ran before, and climbed up into a sycamore tree, where he awaited the passing of the Lord.

When Jesus came to the place where Zaccheus was, he looked up, and saw him, and bidding him come down with haste, told him that he would that day visit him at his house. Upon hearing this Zaccheus immediately descended, and received him joyfully. Every body murmured at beholding Christ become the guest of one whose profession, or occupation, was so odious. But Zaccheus, being already in his heart converted, and renouncing at once his past avarice, presented himself before Jesus, and promised to give the half of his goods to the

CHRIST AND ZACCHEUS.

poor, and to restore to any man he had wronged four times as much as he had taken.

Jesus, having heard this good resolution, told him that salvation had that day come to his house, and that he was a son of Abraham. He was truly so, not only by birth, but in spirit.

In the conversion of this publican there is much that is deserving of our notice. He desired to see Christ, to be ranked among his followers; and like all who truly seek the Lord, he was not rejected. He did not expect to be justified by his works alone, but offered them as evidence of the sincerity of his faith. Salvation might well be said to have come to him; he was indeed blessed, blessed with the especial notice of his Saviour, who condescended to become his guest.

All who wish to come to Christ will be in like manner received by him, and the best proof they can give of their earnestness is a commencement of deeds of charity. They who would be saved, must both hear the will of God, and do it.



THE LAST SUPPER.

LUKE XXIV. 30.
BEFORE HE WENT IN HEAVEN TO REIGN,
AND SATAN'S POWER TO OVERTHROW,
THIS SUPPER JESUS DID ORDAIN
TO CHEER OUR SOULS WHILE HERE BELOW.

THE LAST SUPPER.

“He took the cup, and gave thanks, and said, Take this, and divide it among yourselves.”—LUKE, chapter xxii., verse 17.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

To teach us to observe the Gospel institutions, Christ kept the ordinances of the law. The time for keeping that of the Passover had now arrived, and Peter and John were sent by Jesus to prepare it. They were directed where to go, and were told what accommodation would be given them for the purpose, all of which they found as described, and accordingly “made ready the Passover.”

“When the hour was come, he sat down, and the twelve apostles with him.” Christ now told them that he had heartily desired to eat this Passover with them before he suffered, and that he would not eat any more thereof until it was fulfilled in the kingdom of God. He took his leave of all Passovers, and thereby signified the finishing of the ordinances of the ceremonial law, of which the Passover was the chief.

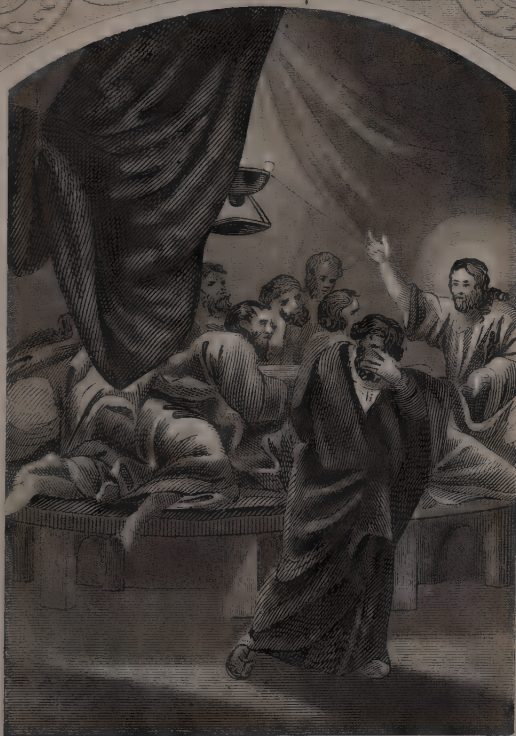
“He took the cup, and gave thanks, and said, Take this, and divide it among your-

THE LAST SUPPER.

selves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come," that is, until the complete and spiritual redemption, which is typified by this ordinance, shall be fulfilled and perfected.

"He took the bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you," that is, the wine in it is the memorial of the testament or covenant confirmed in my blood.

In the Lord's Supper Christ's death is in a special manner set before us; by it we are reminded of our deliverance from sin. By the breaking of the bread, the breaking of his body on the Cross as our sacrifice is brought to our remembrance. Therefore in the fulfilment of his command, "This do in remembrance of me," we are put in mind of what he did for us, how he died for us, and of our being joined to him in an everlasting covenant.



CHRIST CHECKS STRIFE.

LUKE CH. XXII. V. 24

WE MUST NOT BE IN FOOLISH STRIFE,
 ONE TO BE ABOVE ANOTHER,
 BUT EVERY ONE OF US WALK THROUGH LIFE,
 LOVING OUR NEIGHBOUR AS A BROTHER.

CHRIST CHECKS STRIFE.

"There was also a strife among them, which of them should be accounted the greatest."—LUKE, chapter xxii., verse 24

AFTER THE BIRTH OF CHRIST, 33 YEARS.

There was a strife among the apostles of Christ as to which of them should be accounted the greatest in his kingdom. How unchristianlike in character was this vain struggle for supremacy; how contrary to the doctrine taught by their Lord. He had taken upon him the form of a servant, and had humbled himself to save mankind from the effects of sin; and his followers, forgetful of all this, were now disputing among themselves about precedence.

"He that is greatest among you," said Jesus, "let him be as the younger; and he that is chief, as he that doth serve;" observing that the person who sat at meat was greater than he who served, yet, notwithstanding this, he himself was among them but as a servant.

He is most esteemed by Christ who best

serves his brethren and neighbours. He who visits the widow and fatherless in their trouble, extends to them the hand of kindness, and alleviates their misfortunes. In the performance of these and other acts of charity a man becomes really great, for he thus serves the Lord, who preached peace and good will to all the world.

Let us then cease all idle contention for pre-eminence, for Jesus loves a meek and humble spirit. He was himself the pattern of humility, and unless we imitate him in this respect, as well as in all others, we can not reasonably hope to obtain his favour. How foolish is it for us weak and erring creatures to assume to ourselves merits, which, even if possessed, are the gifts of God alone, and not the result of our own unaided efforts. All that we have, both spiritual and temporal, is bestowed by his goodness to be held in trust by us, and made the best use of. We shall eventually have to render an account of the manner in which God's blessings have been applied by us, and shall be rewarded or punished according as we have done well or ill in this matter.





CHRIST'S AGONY IN THE GARDEN.

LUKE CH XXII V. 42.

O FATHER, IF IT BE THY WILL,
REMOVE THIS CUP, BUT STILL NOT MINE,
BUT THINE OWN HOLY WORD FULFIL,
MY WILL MUST NOT BE DONE, BUT THINE.

CHRIST'S AGONY IN THE GARDEN.

"Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."—LUKE, chapter xxii., verse 42.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

Great was the conflict which our Saviour now entered upon. A conflict of his spiritual with his mortal nature; such as none but the Son of God could have been victorious in.

St. Luke tells us that he went out as was his wont to the mount of Olives, followed by his disciples. When he was there he told them to pray to be kept from temptation, and withdrawing a short distance from them, he himself knelt down and prayed.

His state of mind during his prayer proves his foreknowledge of the terrible struggle he was about to engage in, and with meekness and humility he thus addresses his Father in heaven. "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." In these words the weakness of humanity is apparent, and a part of Christ's humiliation was his being strengthened by a ministering spirit; for "there appeared an angel unto him from heaven, strengthening him."

CHRIST'S AGONY IN THE GARDEN.

Nothing more fully shows that Christ was both God and man than the agony he now endured. He knew he must suffer torture and death, for this end he condescended to visit the earth, and his human nature seems for a moment to have been predominant, for he asks that, if possible, his cup of bitterness may pass from him. But immediately he adds, and here his divine nature is evident, "Not my will, but thine, be done."

"Being in an agony he" again "prayed," and this time "more earnestly: and his sweat was as it were great drops of blood falling down to the ground." He at length rose up and returned to his disciples. He found them asleep, worn out with sorrow, and having awoke them, repeated his former admonition regarding temptation.

Jesus has taught us by his obedience to his Father, resignation in the hour of affliction. When that hour arrives may it find us submissive to God's decree, and desirous of his will being done rather than our own.



PETER DENIES CHRIST.

LUKE CHAPTER V. 37.

LET US TAKE CARE, LEAST WE BE LED,
THAT BLESSED JESUS TO DENY,
FOR HE, WHO FOR OUR SINS HAS BLED,
MAY THEN REFUSE TO HEAR OUR CRY.

PETER DENIES CHRIST.

"He denied him, saying, Woman, I know him not."—LUKE, chapter xxii., verse 57.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

Peter had been forewarned by Christ that he would deny him, had been told by his Lord that Satan desired to have him, that he might sift him as wheat. He had also been assured by Christ that he had prayed for him, prayed that his faith might not fail, and yet in the hour of danger we find that Peter was unstable. He denied his Master; denied him thrice; as had been foretold of him.

Like many others, Peter was not proof against fear in the time of distress. In his repeated disownings of Jesus we may perceive that he who has once uttered a lie is strongly tempted to persist in it. One falsehood needs many others to cover it, and we cannot tell how far it may lead us in sin. Often are those who profess Christianity brave when no immediate danger threatens, but if persecutions come because of the Word, their courage vanishes, and they are ashamed and afraid to own it.

The weak disciple had no sooner spoken his third denial, than the Lord turned and

PETER DENIES CHRIST.

looked upon him. How must this look have pierced his soul ! It must have seemed to make the enquiry, Am I unknown to you Peter ? It also conveyed much more. It was a rebuke for his sin ; a sin that was aggravated by the promise that not even the prospect of death should tempt him to commit it. At the same time it was a look of compassion for his fallen state, directing him, as it were, to look into his heart and repent. It had this effect, for Peter, remembering the word of the Lord, was overcome with sorrow, and went out and wept bitterly for the fault he had committed.

Christ may be denied by deeds as well as by words. We deny him when professing his doctrines our lives are not guided by them ; when instead of being influenced by his precepts, we act in direct opposition to them. Of what avail is it that in our daily prayer we say to our Father, "thy will be done on earth," if immediately afterwards we set forth seeking only the fulfilment of our own ? Such a course as this is nothing short of hypocrisy ; owning God in our words, and denying him in our hearts ; and cannot fail to meet with punishment



CHRIST BEFORE HEROD.

LUKE CH. XXIII. V. 10.

THEY WHO SHOULD JESUS MOST HAVE BLESSED,
AND TRIED TO FOLLOW IN HIS WAYS,
WERE THOSE BY WHOM HE WAS OPPRESSED,
WHEN MEN WHO SHOULD HAVE SUNG HIS PRAISE.

CHRIST BEFORE HEROD.

"The chief Priests and Scribes stood and vehemently accused him."—LUKE, chapter xxiii., verse 10.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

When Christ had declared to the elders of the people, the Chief Priests, and the Scribes, that he was the Son of God, they brought him to Pilate, the Roman governor. They then accused him of perverting the nation, and forbidding the people to give tribute to Cæsar. This latter accusation was utterly false, for Jesus had in nowise interfered with Cæsar's government, but on the contrary had bidden the people to render him his due.

After an examination of Jesus, Pilate told the Chief Priests and the people that he could find no fault in him; but this only made them the more fierce, and they now charged him with stirring up the multitude by his teachings throughout all Jewry, from Galilee to the place where he was taken by them. Pilate hearing of Galilee, asked if Jesus were a Galilean, and having ascertained that such was the case, sent him to

CHRIST BEFORE HEROD.

Herod, who was now at Jerusalem, and to whose jurisdiction he belonged.

“When Herod saw Jesus he was exceedingly glad,” for he had heard of his fame, and had long desired to see him. He also hoped to have seen some miracle done by him, but as this was merely from idle curiosity God did not permit his wish to be gratified. Herod put many questions to Jesus, to none of which did he receive any answer. The Chief Priests and Scribes repeated their accusations, and, after Jesus had been set at nought and mocked by the king, he was sent back to Pilate.

Behold the perversity of man, and his blindness to his own good. Christ, who came to save the world, was persecuted by those who ought to have been the first to avail themselves of the offered salvation. Not content with opposing his doctrine, they carried their intolerance so far as to seek his death by charging him with an attempt to shake the Roman power.



THE CRUCIFIXION

THE CRUCIFIXION OF JESUS CHRIST
BY THE REV. FREDERICK D. M. D.
AND THE REV. J. H. M. D.
AND THE REV. J. H. M. D.



THE CRUCIFIXION.

"When they were come to the place, which is called Calvary, there they crucified him."—LUKE, chapter xxiii., verse 33.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

When Jesus was crucified at Calvary, or, the place of a skull, two malefactors were made to suffer with him. Although many indignities had been heaped upon him, of which, perhaps, this was the most degrading, his mercy to sinners still shone forth. Even after he had been fastened to the cross, he prayed for the forgiveness of his executioners; "Father," said he, "forgive them; for they know not what they do."

While the women who followed Jesus to the cross wept for him, many who witnessed his death, derided him, saying, "He saved others; let him save himself, if he be Christ, the chosen of God. The soldiers also mocked him," offering him vinegar, and saying, "If thou be the king of the Jews save thyself." This was probably in allusion to the writing that Pilate had caused to be placed over him; "THIS IS THE KING OF THE JEWS."

One of the felons railed on Jesus, saying,

THE CRUCIFIXION.

"If thou be Christ, save thyself and us;" but for this he was rebuked by the other, who owned the justice of his punishment, and believed that Jesus suffered wrongfully. He moreover prayed the Lord to remember him: "Lord remember me when thou comest into thy kingdom." In answer to his petition Jesus said to him, "Verily I say unto thee, To day shalt thou be with me in paradise."

Both these men were criminal; but one was hardened in sin, and the other in his last moments repented. His conversion was sincere, or grace would not have been accorded him. Let none because of this defer their repentance; for a late repentance is seldom a true one, nor can any man be sure that at death he will have time for it.

As Christ had during his ministry performed miracles, so miracles accompanied his death; for from the sixth to the ninth hour there was an unnatural darkness over the land. "The sun was darkened, and the vail of the temple was rent in the midst."



CHRIST AT EMMAS.

MAY CHRIST BE PRESENT TO THE MIND
OF THOSE WHO LOVE HIM DAY AND NIGHT
AND MAY THY EVER BE INCLINED
TO HIS GREAT WORD TO TAKE PLEASURE

CHRIST AT EMMAUS.

"It came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them."—LUKE, chapter xxiv., verse 30.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

On the same day that Christ rose from the dead, he appeared to two of his disciples who were going to Emmaus, a village not far from Jerusalem. He joined them as they were talking of the great events that had so recently happened, and, without making himself known, began to question them on the subject of their discourse.

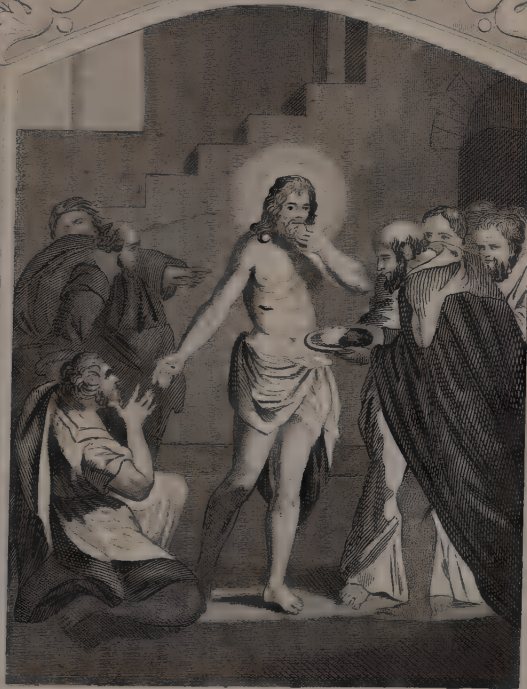
They took him for a stranger in Jerusalem, and related to him what had taken place concerning Jesus of Nazareth, and their trust that he should have redeemed Israel. Christ reproved them for their folly and slowness of heart to believe what the prophets had spoken, saying, "Ought not Christ to have suffered these things, and to enter into his glory?" He then, beginning at Moses, expounded to them all the things that had been written in the Scriptures concerning himself.

When they came near the village to which they were journeying, Christ "made

CHRIST AT EMMAUS.

as though he would have gone further ;” but the disciples were desirous of his company, and pressingly invited him to stay with them, urging the approach of evening as a reason why he should comply with their request. Accordingly, “he went in to tarry with them.” While they were sitting at table together he, with his usual manner, took bread, and blessed it, and brake, and gave to them. He probably gave thanks in the same words as on a former occasion, for “their eyes were now opened, and they knew him ;” whereupon “he vanished out of their sight,” or ceased to be seen of them.

After Christ was gone, the disciples said one to another, “Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures ?” Great was their joy at having seen him, and, rising up the same hour, they returned to Jerusalem, where they found the eleven apostles and communicated to them the gladdening news of their having beheld their Lord. “The Lord,” said they, “is risen indeed, and hath appeared to Simon.”



CHRIST APPEARS TO THE APOSTLES.

TO THE APOSTLES WITH APPEAR
THE RISEN JESUS WHO HAD BEEN
THUS LONG DISMISSED AND SEIZED WITH FEAR
ONE THING THEY HAD A SURE SENSE



CHRIST APPEARS TO THE APOSTLES.

"As they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."—LUKE, chapter xxiv, verse 36.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

The two disciples were relating to the apostles what had occurred since their meeting with Christ whilst on their road to Emmaus, and how he was known to them by the breaking of bread, when, he himself suddenly appeared, and standing in the midst of them, said, "Peace be unto you."

At first they were terrified and affrighted, and supposed that they had seen a spirit; but Jesus shewed them his hands and his feet, pierced with the nails by which he had been fastened to the cross. He also told them to handle him, that they might be satisfied that it was indeed he himself who stood before them. While they yet believed not for joy, he, to assure them still further of his resurrection, asked if they had any meat, and upon a piece of a broiled fish, and of an honeycomb," being given him, "he took it, and did eat before them."

CHRIST APPEARS TO THE APOSTLES.

Jesus spake with them on their unbelief, for nothing had passed but what had been foretold by the prophets, and was necessary for the salvation of sinners, and charged them to preach repentance and remission of sins in his name among all nations, beginning at Jerusalem. He at the same time promised the Holy Ghost:—"Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

How abundant was the mercy of Christ, for he came among the disciples, assuring them of his peace, though they had so lately forsaken him. The thoughts by which they were disquieted must have arisen from a misconception of what he had told them during his ministry concerning his death and resurrection, otherwise they could hardly have been so doubtful about the latter event. But they were soon convinced that the Lord was indeed risen in the flesh, for a spirit could not have had "flesh and bones," as he had.



THE ASCENSION.

SEE CHRIST THE SON OF GOD ASCEND
TO REALMS OF BLISS AND THRONE OF GRACE
HE DWELLETH THERE AND DOETH REMIEND
THE WEAK & ERRING HUMAN RACE.

THE ASCENSION.

"It came to pass, while he blessed them, he was parted from them, and carried up into heaven."—LUKE, chapter xxiv., verse 51.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

After Jesus had given to the apostles the promise of the Holy Ghost, he led them out as far as Bethany. He here lifted up his hands and blessed them; and while he blessed them, he was parted from them, and carried up into heaven.

The ascension of Christ took place at Bethany, near the Mount of Olives. The garden there was the scene of his early sufferings, and of his agony; and no spot could have been more appropriate for the exhibition of his departure to glory.

Although the disciples did not see Jesus rise from the grave, they saw him alive afterwards. which fully proved his triumph over death, but they could have had no proof of his accension but the witnessing of it, and this was graciously given that both they, and, through their testimony, the world might know that Christ was really the Son of God, and was miraculously taken away to dwell with his Father in heaven.

Mark the benevolence of Jesus. He

THE ASCENSION.

quitted the earth in the act of bestowing a blessing upon his disciples, a parting blessing, to comfort them during the remainder of their stay in the world, until they should join their Redeemer in his abode of happiness. How needful is his blessing to all of us: without it we cannot obtain forgiveness for our sins, nor be admitted into his everlasting kingdom.

Christ arose from the dead, and ascended into heaven, by his own power; and this latter demonstration of it drew from the disciples renewed acknowledgments of his greatness. "They worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." We too have need to be thankful for the salvation that has been placed within our reach; to praise and bless God, not only for this, his greatest gift to man, but also for the many mercies, temporal as well as spiritual, that we are continually receiving at his hands. No place can be better fitted for this purpose than his temple, where we may both offer up to him our prayers and thanksgivings, and listen to the expounding of his Holy Word.



CHRIST AND NICODEMUS

“WHY HAST THOU COME TO US IN THE DARK, WHEN THOU HAST SEEN THE LIGHT?”
 TO TEACH HIM CHRIST THE SON OF MAN
 HOW KINDLY HATH THE WORD ENLIGHTENED



CHRIST AND NICODEMUS.

"The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."—JOHN, chapter iii., verse 2.

AFTER THE BIRTH OF CHRIST, 30 YEARS.

A man of the Pharisees, named Nicodemus, a ruler of the Jews, either afraid or ashamed to be seen with him in the day, came to Jesus by night, to seek instruction from him. Jesus, however, received him kindly; he encouraged his beginning, which, though a weak, was a good one, and in answer to his address, spoke to him of the necessity of regeneration.

Nicodemus, though a teacher of the Jews, and one who ought to have been well read in the Scriptures, did not comprehend the words of Christ, "Except a man be born again, he cannot see the kingdom of God." He understood them in a literal, and not a spiritual sense. Jesus explained to him that a man to enter the kingdom of God must be born of water and of the Spirit; that is, must be baptized, and spiritually regenerated. He must, as it were, begin a new life, have a new nature, new principles, new affections, and new aims.

CHRIST AND NICODEMUS.

Nicodemus still misunderstood the words of the Lord, who further explained to him how this change was to be brought about; not by our own power, but by that of the Spirit. It is by this power that the new birth is wrought in us, of which baptism is the sign. Christ also made known to Nicodemus, that God sent his Son into the world that through belief in him it might be saved.

Many, like this "master of Israel," though anxious to do so, cannot understand the doctrine of Salvation. Let such pray for the influence of the Holy Spirit to descend upon them, and make clear to their mental vision the things so necessary to be known by all who seek to be saved. Let them pray to behold the Light sent from above to show the world the way to a blessed immortality.

"Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."



CHRIST AND THE WOMAN OF SAMARIA

JOHN CHAPTER IV.

LOVE, TEACH US EACH TO OTHER FIRST
 LIFE'S BLESSED WAIT FROM THE SPRING
 FOR DRINKING THIS WE NEED: SHALL THINE
 BUT LIVE IN HEAVEN: NOT PRIDE TO SIN.



CHRIST AND THE WOMAN OF SAMARIA.

"There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink."—JOHN, chapter iv., verse 7.

AFTER THE BIRTH OF CHRIST, 30 YEARS.

As Jesus was journeying from Judea to Galilee, his road being through Samaria, between whose inhabitants and the Jews there was great hatred, he came to one of its cities called Sychar, near the ground given by Jacob to his son Joseph, and where Jacob's well was. Wearied with his journey, he sat on the well to rest himself.

While he was thus seated, and alone, his disciples having gone to the city to buy food, there came a woman to draw water. He asked her for some, when she said to him, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." She was perhaps surprised that he did not show any anger towards her.

Jesus replied that had she known the gift of God, and who it was that said to her "Give me to drink," she would have asked of him, and received living water, or the Spirit, of which those who partook would

CHRIST AND THE WOMAN OF SAMARIA.

never again thirst, but would possess a well of water springing up into everlasting life. These words, spoken figuratively, she took literally; and requested Jesus to give her that water, that she might not have occasion to come to the well again. Christ now bade her call her husband, and upon her replying that she had no husband, told her that she had had five husbands, but that she spoke truly, for that he with whom she now lived was not her husband.

Jesus thus reproved her for the life she was leading, and she, upon the revelations he made to her, acknowledged him to be a prophet, and also that she looked for the coming of the Messiah. Being told by Jesus that he himself was the Messiah, she left her waterpot, returned to the city, and said to the men, "Come, see a man, which told me all things that ever I did: is not this the Christ?"

It is evident that the truths of the Gospel were intended for all the world. The Lord revealed himself more fully to this Samaritan, an alien, and to whom it was thought a disgrace for a Jew to speak, than he had hitherto done to any of his disciples.



CHRIST FEEDS FIVE THOUSAND

THE GREAT MIRACLES OF JESUS
 AND THE LIFE OF OUR SAVIOR
 WITH AN ACCOUNT OF THE LIFE OF
 THE HOLY SPIRIT AND THE
 LIFE OF THE SAINTS

CHRIST FEEDS FIVE THOUSAND.

“Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.”—JOHN, chapter vi., verse 11.

AFTER THE BIRTH OF CHRIST, 32 YEARS.

One of the greatest miracles that Christ performed was the feeding of five thousand people with five barley loaves and two small fishes. Attracted by his works, a great multitude followed him from the various towns through which he had passed. These had continued with him in the desert for some time, and, moved with compassion, Jesus determined to feed them.

He therefore asked Philip, “Whence shall we buy bread, that these may eat?” Christ said this to prove him, “for he himself knew what he would do.” Philip replied, “Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.” Andrew, one of the disciples, and Simon Peter’s brother, now stood forth and told Jesus that there was a lad with them who had five barley loaves and two small fishes, at the same time asking, as he well might, “What are they among so many?”

CHRIST FEEDS FIVE THOUSAND.

Jesus, however, commanded that the men should sit down; and they accordingly seated themselves upon the grass, "in number about five thousand." He then took the loaves, and, having given thanks, gave them to the disciples, who distributed them among the people; the fishes also were in like manner given to the multitude, all of whom had as much as they desired.

When the hunger of the people was satisfied, or, in the words of Scripture, "when they were filled," Jesus bade his disciples gather up the fragments that remained, so that nothing might be lost. This being done, the remains of the repast were found sufficient to fill twelve baskets, and proved to all present the miraculous manner in which they had been fed.

The people, struck with wonder and astonishment at what they had seen, exclaimed, "This is of a truth that prophet that should come into the world;" and would have taken Jesus by force, to make him a king, but he, perceiving their intention, withdrew from them, and "departed into a mountain himself alone."



CHRIST CURES A MAN BORN BLIND

"THAT MAN OF WHOM THEY SAID
 HE WAS TO BE THE SIGN OF THE SON OF
 MAN." JOHN 9:7-12
 "THE SON OF MAN SHALL COME IN THE
 CLOUDS OF HEAVEN, AND SHALL COME
 WITH POWER AND GREAT GLORY." LUKE 21:27

CHRIST CURES A MAN BORN BLIND.

‘And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.’—JOHN, chapter ix., verse 7.

AFTER THE BIRTH OF CHRIST, 32 YEARS.

Christ opened the eyes of many who were blind by disease or accident ; in the instance before us he gave sight to a man that was born blind. The power of the Saviour to help, even in the most hopeless cases, is thus evident ; so, in regard to our sins, we need never despair of his mercy, if we are truly penitent.

When Jesus saw the blind man, he was asked by his disciples, “Who did sin, this man, or his parents, that he was born blind ?” To this Jesus replied that neither the man nor his parents had sinned, but he was so born “that the works of God should be made manifest in him.” Christ also said, “I must work the work of him that sent me, while it is day : the night cometh, when no man can work. As long as I am in the world, I am the light of the world.”

Having thus spoken, he spat on the

CHRIST CURES A MAN BORN BLIND.

ground, and made clay of the spittle, which he spread upon the eyes of the blind man, and then told him to go and wash in the pool of Siloam. The poor creature, full of faith, did as he was bidden, and left the water blessed with sight. His neighbours saw that he was cured, heard how the cure had been effected, and brought him to the Pharisees, who when they knew the circumstances, which took place on the Sabbath, were divided among themselves concerning Jesus. Some said "This man is not of God, because he keepeth not the sabbath day," others said, "How can a man that is a sinner do such miracles?"

Christ worked miracles on the sabbath, for he would not seem to give way to the Pharisees, whose zeal for the mere formalities of religion consumed its substantial matters. It is lawful to do good on the sabbath, and many eyes have been opened on that day by the preaching of the Gospel.

The Jews did not credit what the man who had been blind told them, and excommunicated him, but he was received by Jesus, in whom he confessed his belief.

THE GOOD SHEPHERD.

Matthew xxi. 1-14.

CHRIST THE GOOD SHEPHERD IS AMONG
 HIS FLOCK; HEAR HIS VOICE
 GLADLY THEY WILL ANSWER TO HIS CALL
 AND AS THE LAMBS FOLLOW HIM.

65



THE GOOD SHEPHERD.

"I am the good shepherd, and know my sheep, and am known of mine."—JOHN, chapter x., verse 14.

AFTER THE BIRTH OF CHRIST, 32 YEARS.

In the portion of Scripture from which the text is taken, Christ under the parable, or similitude, of the good shepherd, describes the manner in which he regards mankind. He there tells us that it is only through him we can be admitted to the church of God, which he likens to a sheep-fold. Speaking of himself as the door of this fold, he says of false prophets, "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber."

All who would be of God's flock must follow Christ, who "calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him: for they know his voice." They recognise his doctrines as revealed to them by the sacred writings, and will not follow any "stranger" who may try to lead them from him.

False teachers, like the thief in the sheep-

THE GOOD SHEPHERD.

fold, come but to steal, kill, and destroy, but the Good Shepherd came that men might have life, and have it "more abundantly." In relation to his crucifixion, Christ says that he giveth his life for the sheep, and, continuing the parable, tells us that he that is an hireling, and neither the shepherd nor the owner of the sheep, flies at the first approach of danger. "He seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep."

Thus it is with those who lead men from the Gospel. They first lure them into danger, and then leave them to perish at the approach of the Destroyer. But it was not so with Christ, the good shepherd; he laid down his life for them, suffered a painful death that they might be saved.

We have also here the blessed intelligence that there shall eventually be but "one fold, and one shepherd." Besides the Jews, who were more especially Christ's fold, the Gentiles also shall hear his voice, shall receive his Gospel, and be admitted into his church.



CHRIST RAISES LAZARUS.

JOHN CH. II. V. 13-17.

WHEN JESUS WITH A LOUD VOICE CRIED,
HE THAT WAS DEAD ROSE FROM THE GRAVE.
ALL PRESENT KNEW THE MAN HAD LIVED.
MANY BELIEVED JESUS' POWER TO SAVE.

CHRIST RAISES LAZARUS.

“He that was dead came forth, bound hand and foot with grave-clothes : and his face was bound about with a napkin. Jesus saith unto them. Loose him, and let him go.”—JOHN, chapter xi., verse 44.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

A man named Lazarus, of Bethany, the brother of Martha and Mary, was sick. He was beloved by Jesus, and his sister sent to him saying, “Lord, he whom thou lovest is sick.” Christ replied that “his sickness was not unto death,” that is would not prove mortal.

After Jesus had abode two days in the place where he then was, he set forth to go into Judea again, contrary to the wish of his disciples, who tried to dissuade him from it, fearing the Jews would take his life. Coming near Bethany he found Martha and Mary in great distress, weeping for their brother, who had died, and had been buried four days.

Martha, as soon as she heard that Jesus was coming, went and met him. “Lord,” said she, “if thou hadst been here, my brother had not died.” She at the same time expressed her belief that he was indeed

CHRIST RAISES LAZARUS.

“the Christ the Son of God, which should come into the world.” They were soon joined by Mary, weeping, and accompanied by many of the Jews, who wept also, and at this affecting sight, Jesus moved with sympathy, was troubled in spirit, and asked where Lazarus was buried.

Being conducted to the dead man's grave, Jesus desired that the stone which covered it might be removed. This being done, Christ, after he had prayed to God that the people might be led to believe in him by what they were about to see, cried with a loud voice, “Lazarus, come forth; and he that was dead” arose.

This miracle was the means of converting many of the bystanders, for they had had full knowledge of the death of Lazarus, and had now full proof of the power of God. “Many of the Jews which came with Mary, and had seen the things which Jesus did, believed on him.” After such a striking evidence of his power none but the most obdurate could fail to do so, and these must have been determined to harden their hearts to the truth.



MARY ANOINTS THE FEET OF JESUS.

LUKE, xii. 1-3

MARY A POUND OF OINTMENT SWEET
OF SPICED STIRRED AND MOST DEAR
TOOK TO ANOINT HER SAVIOUR'S FEET:
SHE WIPED THEM WITH HER FLOWING HAIR

MARY ANOINTS THE FEET OF JESUS.

‘Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair.’—JOHN, chapter xii., verse 3.

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AFTER THE BIRTH OF CHRIST, 33 YEARS.

Jesus, six days before the Passover, came to Bethany, the abode of Lazarus, whom he had raised from the dead. There they made him a supper, at which Martha served, and Lazarus sat at the table with him.

It was here that Mary gave a token of her love to Jesus by anointing his feet with a precious ointment, and wiping them with her hair. This ointment was of much value; three hundred pence, or about nine pounds, thirteen shillings and nine pence sterling, and Judas Iscariot, he who was to betray Christ, found fault with her for thus disposing of it. He said that it should have been sold, and the money given to the poor, “not that he cared for the poor, but because he was a thief,” and had charge of the common purse of Christ and his apostles.

But Jesus excused Mary for what she had done, knowing that her act proceeded from

MARY ANOINTS THE FEET OF JESUS.

her love to him, saying, "Let her alone: against the day of my burying hath she kept this," that is, as Dr. Whitby says, she has performed this as a fit ceremony for my burial, which is near at hand. Christ also added, "The poor always ye have with you; but me ye have not always."

These words were a just reproof for the avarice of Judas, and may serve also to teach Christians not to love Mammon more than God. How much more willing are many to lavish large sums for the gratification of their worldly desires than to give even the smallest for the love of their Saviour. Let all such take a lesson from Mary, who thought nothing too costly for Him from whom she had received so many great blessings.

At this supper many of the Jews who knew that Jesus was there were present. These came not for his sake only, but that they might also see Lazarus, who had been so miraculously restored to life. This miracle caused many of them to believe on Jesus, which led the Chief Priests to consult how they might put Lazarus to death.



CHRIST WASHES HIS DISCIPLES FEET.

TO TEACH US ALL HUMILITY
THAT CHRIST WE EVER FIND
ENGAGED IN WORKS OF CHARITY
A BLEST EXAMPLE TO MANKIND

CHRIST WASHES HIS DISCIPLES' FEET.

"He poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded"
—JOHN, chapter xiii., verse 5.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

Christ was continually giving his disciples lessons of humility and charity. The act he now performed for them, namely, that of washing their feet, was perhaps the most impressive of all.

After having supped with the disciples, "he arose and laid aside his garments; and took a towel, and girded himself" with it. He next poured water into a bason, and began to wash the feet of his followers, and to wipe them with the towel. When he came to Simon Peter, this disciple objected to having his feet washed by his Master, saying, "Thou shalt never wash my feet." This opposition arose from the feeling Peter had of his own unworthiness and his Lord's greatness, and he could not at first submit to receive so menial a service at his hands; but when Jesus told him that unless he were washed he had no part with him, Peter

CHRIST WASHES HIS DISCIPLES' FEET.

exclaimed, "Lord, not my feet only, but also my hands and my head." He thus showed his earnestness to partake of Christ's grace to the fullest possible extent.

When Jesus had finished washing the disciples' feet, resumed his garments, and sat down again, he explained to them the meaning of what he had just done. "Ye call me," said Christ, "Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

By this act of Jesus we are not only taught to be meek and charitable towards each other, but also to seek one another's spiritual cleansing. We must at the same time daily strive to purify ourselves from sin, to remove every thing that is defiling. We cannot receive God's favour so long as we continue in a state of impurity, and nothing will remove the stain of sin but the grace of Christ. With this must our hearts be purified; therefore let us pray for its descent upon us, and that by it we may be made fit to be received into heaven.



CHRIST COMFORTS HIS DISCIPLES.

(JOHN, CH. XIV. 2.)

BE NOT FEARFUL, FOR I AM WITH YOU.
FOR HE IS GOD WITH US.
AND HAVE FAITH AND TRUST IN ME.
FOR I AM WITH YOU, AND WILL COME TO YOU.

CHRIST COMFORTS HIS DISCIPLES.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—JOHN chapter xiv., verse 2.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

Whatever the troubles of the Christian may be in this life, he may be comforted in them by the certainty of a happy hereafter. For this belief we have the words of Christ himself as delivered to his disciples. At the time they were uttered by him, the disciples were oppressed with grief at the intimations he had given them of his approaching death, and to console them under their affliction he spoke of the glorious eternity in store for true believers.

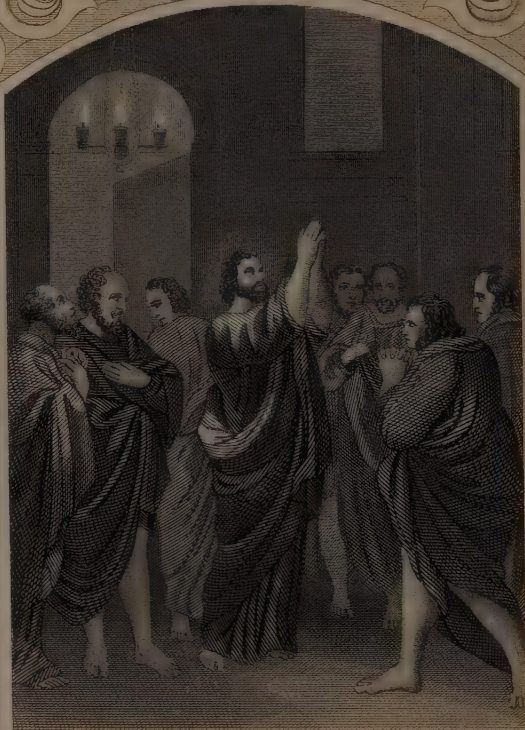
Christ said; "Let not your heart be troubled: ye believe in God, believe also in me;" and, further to support their drooping spirits, assured them that in his Father's house there were many mansions, and that he went to prepare a place for them.

That we may receive Divine comfort, the first great requisite is faith; "Believe." There must be no doubting God's power, no distrusting his mercy; for until we have a

CHRIST COMFORTS HIS DISCIPLES.

full conviction of these, all attempts at consolation will of necessity be useless. Believe in God; believe in Christ also, who is the only Mediator between God and man, the only preparer of a blessed immortality. None but the true believer can look forward with confidence to the mansions spoken of by Jesus; those lasting dwellings of the Father's house, in which so many sons are to find a rest from all their toils and burdens.

Secure in the promise of Christ, his followers will not be overwhelmed with the troubled waves of this life, will not sink under the waters of adversity. They know that their present state of existence will last but a little while, and is merely a preparation for another state which shall have no end. They will not, like the children of the world, place their chief happiness in earthly pleasures, nor like them, dread the death that must one day sever all earthly ties. On the contrary, they will await its coming with serenity and hope, regarding it simply as the gate to heaven.



CHRIST PRAYS FOR HIS APOSTLES.

JOHN CH. II. V. 17.

AS JESUS WHEN ON EARTH HAD PRAYED
THAT OUR FELLOW CREATURES WOULD PRESERVE
SO FAITH AT THE URGENT DAY
I HOPE THEIR WEARINESS WILL OBSERVE

CHRIST PRAYS FOR HIS APOSTLES

"Sanctify them through thy truth: thy word is truth."—JOHN, chapter xvii., verse 17.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

In the prayer that Christ made to his Father for the apostles, whom he was now so soon to leave, he does not pray that they may be rich and great in the world, but that God might keep them from sin, make them strong to perform their duty, and finally bring them safe to heaven. Speaking of them as having been given him by his Father to learn and disseminate the Gospel, Christ as it were resigns them at his departure to the Divine protection. "Now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

He thus desired that they might be united, even as himself and the Father are, in one spirit, in the spirit of love. This spirit would sustain them in the great work they had to perform for God's glory and the benefit of mankind. Christ's prayer was not

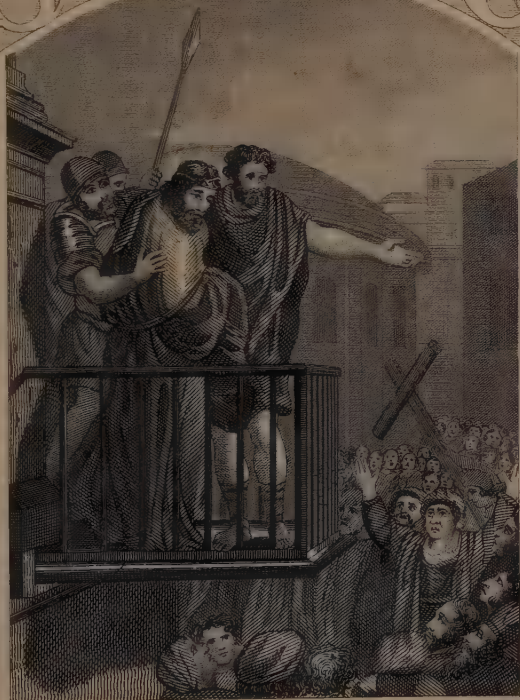
CHRIST PRAYS FOR HIS APOSTLES.

that they should be taken out of the world, but that they should be kept from evil,—from the worlds corruption, from the ill effects of any sin that might still linger in their hearts, from the power of the Evil One.

They were not of the world, even as Christ was not of the world, but were left in it to glorify God by their preaching, and to serve their generation. For this purpose he prays the Father to sanctify them through his truth, to make them holy by means of his grace, to set them apart for himself and his service.

Jesus prayed also for those who should be led to believe on him through the apostles' word, or ministry; that they might be as one body under one head, animated by one soul.—“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”

From this Christians may see the necessity of union and brotherly love,—the unity of the Spirit in the bond of peace. The world by it will be convinced of the truth and excellence of Christianity, and be induced to follow in the way that leads to salvation.



PILATE SHOWS CHRIST TO THE PEOPLE

(MARK 15: 20)

THEY CRYED, WITH THUNDERING VOICES,
 AND IN A TUNED BISH APRAYED
 TO BE RELEASED. THEY WOULD NOT HAVE HIM
 BUT WOULD HAVE THE OTHER PRISONER.

PILATE SHOWS CHRIST TO THE PEOPLE.

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!"—
JOHN, chapter xix., verse 5.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

Pilate seems not only to have regarded Jesus as an innocent and unoffending man, but also to have thought him a person far superior to the common order. From this arose his unwillingness to condemn him, or to have any hand in his death, for after he had examined him, and found "in him no fault at all," he proposed to the Jews his release, it being customary at the Passover to release to the people a prisoner. But so inveterate were they against Jesus, that they would not for a moment listen to Pilate's offer, and loudly demanded that Barabbas, a robber, should be set free, and that Jesus should be crucified.

Fearing, perhaps, to contend with the people any longer, Pilate "took Jesus, and scourged him," and, after a crown of thorns and a purple robe had been put on the Saviour, "went forth again, and saith unto them; Behold, I bring him forth to you, that

PILATE SHOWS CHRIST TO THE PEOPLE.

ye may know that I find no fault in him.' This second declaration of Christ's innocence had no more effect upon the Jews than the first. When Jesus appeared before them, the Chief Priests and officers cried out, saying, "crucify him, crucify him," whereupon Pilate told them to take him, and crucify him, still declaring that he found no fault in him.

"Behold the man!" These words were uttered by Pilate, when he shewed Christ to the people. Let us also behold him, his sufferings, the scorn he endured, the death he underwent for our redemption. Jesus must be beheld by Christians with faith and love; must be looked unto as their only Mediator. Let mankind beware of rejecting; as did the Jews, him who died to save them from being rejected by God. All who fail to govern their lives by his precepts virtually reject him, and to them his death will be productive of no benefits.

May the Lord dispose us to behold his Son with a deep feeling of thankfulness for the great things he has done for us, and may we by our conduct prove that we are not altogether unworthy of the sacrifice.



CHRIST BEARS HIS CROSS.

(JOHN CH. 19 V. 17.)

JESUS, THE SON OF GOD HIMSELF BEARS
THE CROSS ON WHICH HE WAS TO DIE.
LET CHRISTIANS ALSO VOID OF PRIDE,
BEAR THEIR OWN TRUE FIDELITY.

CHRIST BEARS HIS CROSS.

"He bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha."—JOHN, chapter xix., verse 17.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

The Jews, when told by Pilate to take Jesus and crucify him, answered, "We have a law, and by our law he ought to die, because he made himself the Son of God." At this Pilate was troubled, and again questioned Jesus, saying, "Whence art thou? But Jesus gave him no answer." Upon Pilate telling him that he had power either to crucify or release him, Jesus replied, "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."

"From thenceforth Pilate sought to release him," but the clamours of the Jews, who cried out, "If thou let this man go, thou art not Cæsar's friend," compelled him to give Jesus up to them for crucifixion. So they took Jesus, and led him away, bearing his cross, "into a place called the place of a skull," or, "in the Hebrew Golgotha."

CHRIST BEARS HIS CROSS.

How light are the crosses we bear compared with that which Christ bore for us ! He bore his to death : we bear ours with the prospect of eternal life before us. In bearing the cross Christ bore the burden of all men's sins ; how great then must his love and condescension have been, who to save us from our just punishment left his abode in heaven and took upon himself the weight of our sins. He made himself man for a time, that man might be admitted to dwell with his Maker for eternity.

Who can regard the sufferings of Jesus with apathy ? Who can look upon him, fainting under the weight of his self-imposed burden, in consequence of the infirmity of the human nature he assumed, and not be moved with gratitude ? When we think of the murmuring with which we bear our crosses, and the meekness with which Christ bore his, how must our hearts condemn us, and how anxiously ought we to strive to imitate the humility of our Master. Happy should we be to know that we can take up our cross and follow him, and that his cross has purchased for us eternal glory .



PILATE WRITES A TITLE FOR THE CROSS

WHEN ON E. F. 10.
 PIATE DID SHOW A WRIT BEING
 TO POINT UP N THE CRUCIFIXION
 TWO REHOLD YOUR EYES BE FIRM
 OF CALABRIA THE N. E.

PILATE WRITES A TITLE FOR THE CROSS.

"Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS."
—JOHN, chapter xix., verse 19.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

In the title that Pilate wrote for the cross, was set forth the name and quality of Christ Jesus, the king of the Jews. The power of God was doubtless working upon the heart of this Roman governor as he wrote it, for afterwards, when it was read by the chief priests of the Jews, and he was requested by them to alter it, he would neither do so, nor qualify the words he had used. "Write not," said they to him, "the king of the Jews; but that he said, I am king of the Jews." From Pilate's answer might almost be inferred his belief in Jesus, for he replied, "What I have written I have written;" at any rate, he was opposed to the execution of Christ, and would not gratify those who had urged his death, by allowing the writing to be altered.

That it might be generally read, the title was written in three languages—Hebrew, Greek, and Latin. The truth it set forth

PILATE WRITES A TITLE FOR THE CROSS.

was thus apparent to many, and in all likelihood many were by it converted, and believed that Jesus of Nazareth was indeed the King of the Jews; their spiritual king, the Saviour for sins that was promised them.

The Gospel has also been written in many languages, that the world might not be ignorant of the blessings contained in it. Those who peruse its truthful pages, must learn to recognise Jesus as their great leader, for he is the governor of the whole world, as well as king of the Jews. He sits in full power in heaven, to judge mankind, and will reward or punish them according to their deeds.

The statement made by Pilate of our Lord's character and authority has continued to the present day, and will be more and more admitted to be truth, as the eyes of the world become more and more opened by the divine influence to its importance. It is the duty of Christians to spread this statement and the glad tidings of the Gospel among mankind, so that at the last day they may not be accused of lukewarmness in the cause of Christ, and lose the happiness prepared for his diligent followers.



JOSEPH BEGS THE BODY OF CHRIST.

(JOHN 19:38.)

THE BODY OF HIS MASTER DEAR,
JOSEPH TO HIMSELF WENT TO GRAVE
IN SECRET (FOR THE JEWS DID FEAR)
THAT HE MIGHT LAY IT IN THE GRAVE

JOSEPH BEGS THE BODY OF JESUS.

"Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave."—JOHN, chapter xix., verse 38.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

Many well-meaning, but weak-minded persons are, like Joseph of Arimathea, disciples of Jesus, but secretly, for fear of the world. They are true believers, but are ashamed to avow their belief, and men thus lose the influence of their example. Joseph, however, notwithstanding his timidity, was determined that the body of his Master should have the best burial he was able to give it. He accordingly went to Pilate, and asked leave to take it away.

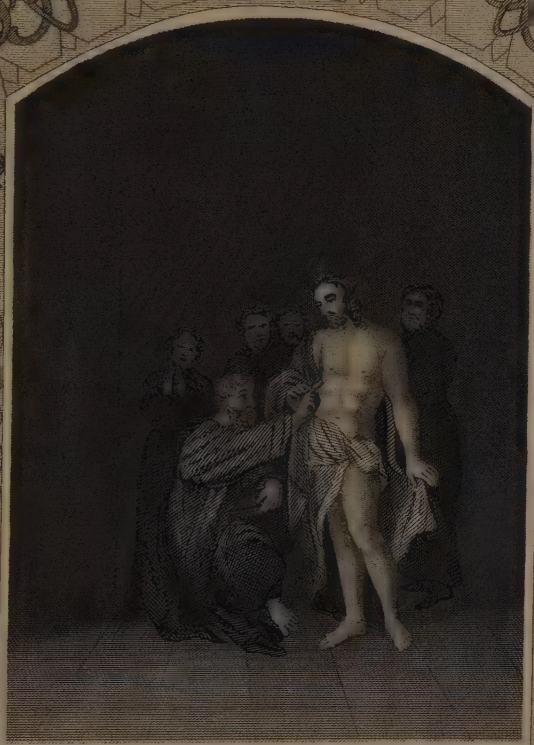
Having obtained Pilate's permission, Joseph, together with Nicodemus, (he who had sought instruction of Jesus by night,) took the body of the Lord, and "wound it in linen clothes, with the spices," that Nicodemus had brought for the purpose, "as the manner of the Jews is to bury."

In the place where Christ was crucified there was a garden; "and in the garden a

JOSEPH BEGS THE BODY OF JESUS.

new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' preparation-day; for the sepulchre was nigh at hand." As Christ was buried in a new sepulchre, it could not be said that some other, and not he, rose from the dead; and in this circumstance we have an evidence of the divine foresight, which left nothing wanting to prove the resurrection.

Joseph honoured the dead body of Christ. Let us honour his ever-living name; let us by our conduct show that we are anxious to promote his worship—to make known his wonderful mercies. This should be done openly, not fearing, as Joseph did, the power of man, but with full faith in the power of God, who is able to protect his people, even should they be opposed by all the rest of the world. The utmost malice of man cannot injure the soul, nor deprive it of the Lord's blessing; and what is a little suffering on earth compared with an eternity of happiness in heaven? With this latter glorious prospect in view, may we go on persevering in our duty, regardless of all that the evil-minded may say to draw us from it.



THE INCREDULITY OF THOMAS.

THE DOUBTING THOMAS SATISFIED.
 THAT CHRIST WAS RISEN FROM THE DEAD
 BY TOUCHING HIS SAVIOUR'S PERFORATED SIDE.
 BRINGING HIM FROM DEATH TO LIFE.

THE INCREDULITY OF THOMAS.

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."—JOHN, chapter xx., verse 27.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

After Jesus had risen from the dead, he appeared to Mary Magdalene, and then to his disciples, with the exception of Thomas, who was not with them when he came. This disciple, when told by the others that they had seen the Lord, disbelieved them. "Except," said he, "I shall see in his hands the prints of the nails, and put my fingers into the prints of the nails, and thrust my hand into his side, I will not believe."

Eight days afterwards the disciples, with Thomas, were again assembled together, for the performance of sacred duties. While they were thus occupied, the doors being shut, Jesus came "and stood in the midst of them," and said, "Peace be unto you." He then, knowing the thoughts that were in Thomas's mind, said to him, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

Not any of our thoughts and words are

THE INCREDULITY OF THOMAS.

unknown to Christ, who condescended thus to accommodate himself even to Thomas, bearing with his weakness, and taking pity upon his unbelief. Thomas was now ashamed of his former want of faith, and affectionately exclaimed, "My Lord and my God;" by these words confessing that it was indeed Jesus who stood before him.

The words of Christ to Thomas on this occasion,—“Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed,”—are full of comfort and promise to all true Christians. They were as applicable to the believers of all succeeding times, as they were to those of the time when they were spoken. They assure us that if we have faith in the Gospel, we shall be “blessed;” we shall be graciously accepted of the Lord. If we read and hear the words contained in Holy Writ with a proper spirit, we cannot fail to be convinced of the divinity of Jesus. Though perhaps from our weakness we may be slow to comprehend the truths to be found there, if we earnestly desire to do so, the Holy Spirit will assist our efforts and strengthen our understandings.



THE MIRACULOUS DRAUGHT OF FISHES

ACTS I. 4. 13.

FOR THOU O LORD IN VAIN WE TRY
 WHILE ON THE EARTH WE RUN OUR RACE,
 WITHOUT THE HELP OF GOD WE PERISH
 O LORD THY PEOPLE ARE THY SAINTS, O LORD

THE MIRACULOUS DRAUGHT OF FISHES.

"He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes."—JOHN, chapter xxi., verse 6.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

"Jesus shewed himself again to the disciples at the sea," or lake "of Tibcrias." This time "there were together Simon Peter, and Thomas, called Didymus," (he who had doubted Christ's resurrection) "and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of his disciples."

They had entered into a ship, or boat, the previous evening, for the purpose of fishing, but had caught nothing. "When the morning was come, Jesus stood on the shore," but the disciples knew not that it was him who now regarded them. He inquired of them if they had any meat, and upon their answering "No," told them to cast their net on the right side of the ship. They did so, and when they attempted to draw it, were not able; for the large number of fishes they had now caught, rendered it too heavy.

THE MIRACULOUS DRAUGHT OF FISHES.

When Christ's people are most at a loss for his assistance, he is most ready to afford it them. He knows their temporal as well as their spiritual wants, and will not suffer them to go unprovided for. He who feeds the fowls of the air will also feed those among men who trust in him: he will not only give them the blessing of his grace, but will bestow upon them all that is necessary for their corporal sustenance. Though for a time the diligent and patient may meet with adversity, though their labours may seem unavailing, let them still hope and persevere, for the hour will come when their many struggles will be rewarded.

Christ would not let those want who had left all for his sake; neither will he now neglect to take care of his servants who from love to him have impoverished themselves by doing good to their neighbours. "He who giveth to the poor lendeth to the Lord," and no man will be a loser by his deeds of charity. Let this be an inducement to works of benevolence and mercy. We shall in their performance be casting the net on the right side of the ship, to return to us heavily laden.

JESUS AND PETER.

John 6: 1-13.

WHEN JESUS AND HIS DISCIPLES WERE NEAR
HE CAST HIMSELF INTO THE SEA,
IN HASTE HE KNEW NO FISH
HE SOUGHT WITH CHRIST THE FIRST TO BE.



JESUS AND PETER.

“When Simon Peter heard that it was the Lord, he girt his fisher’s coat unto him, (for he was naked,) and did cast himself into the sea.”—JOHN, chapter xxi., verse 7.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

The “multitude” of fishes caught by the disciples was the means of Jesus being recognised by John, “that disciple whom he loved.” John had always closely adhered to his Master during his sufferings, and was the first to exclaim “It is the Lord,” and make known this joyful intelligence to his companions.

The zeal of Simon Peter was as apparent upon this as upon many other occasions. “When” he “heard that it was the Lord” who had spoken to them, he girded himself with his fisher’s coat, (“for he was naked,” that is, divested of his outer garment,) and jumped into the sea, which, from their being very near the land, was shallow enough for him to walk on shore. He thus reached Jesus before any other of the disciples.

We cannot but admire both the affection of John, and the zeal of Peter. Christ loved John, and John loved Christ, and knew him

JESUS AND PETER.

sooner than the rest of the disciples. Peter, ever anxious to be foremost in his Lord's service, with eager haste, and regardless of himself, leaped into the water, that he might be near him as soon as possible. The gifts of God are variously dispensed. Though differences exist between believers as to the way in which Christ may be honoured, yet all will meet with his acceptance, who honour him to the best of their ability.

Let nothing stand between Christians and their Saviour ; let no obstacle to his service be considered insurmountable ; let nothing prevent us from drawing nigh unto him. When we meet with troubled waters interposing between him and us, we must boldly wade through them. When worldly impediments arise to keep us from him, that may seem as mountains, forming an impassable barrier, we should remember that he has told us faith will remove mountains—will do away with all difficulties.

How encouraging is this assurance ! It is comfort to the strong, and strength to the weak, inspiring them in their efforts to reach their Lord.



CHRIST DINES WITH HIS DISCIPLES.

JOHN VI. 1-13.

WHEN CHRIST HIS PEOPLE ASKS TO DINE,
 HE FEEDS THEIR SOULS AND ETERNALLY PROVIDES
 THEM WITH A CARE, GIVING
 THEM SURE MAKING OF ETERNAL GOOD.

CHRIST DINES WITH HIS DISCIPLES.

"Jesus saith unto them, Come and dine."—JOHN, chapter xxi., verse 12.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

As just related, Peter reached Jesus by wading to the shore. The other disciples got into a little ship, or boat, and came to land, "dragging the net with fishes." There they saw a fire of coals, with fish laid thereon, and bread, which things Jesus, ever careful of his disciples, had miraculously provided. He now told them to bring some of the fish they had caught, whereupon "Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there was so many, yet was not the net broken;" a circumstance almost as surprising as the great draught they had so quickly obtained.

The disciples were bidden by Jesus to "come and dine." They needed refreshment after their toils, and this was afforded them by the fish already prepared, and the bread that was found upon the shore. None of them "durst ask him, Who art thou?"

CHRIST DINES WITH HIS DISCIPLES.

knowing that it was the Lord," by what they had witnessed. "Jesus then cometh, and taketh bread, and giveth them, and fish likewise."

How well will it be for us if, like the disciples, we know the Lord. We cannot be witnesses of his miracles, but must become acquainted with him through his Gospel, in which his works and words are recorded, and in such plain terms as can leave no one in doubt of his divinity, who will diligently search the Scriptures. A proper knowledge of Christ will be of infinitely more benefit to us than all other knowledge put together. The former not only teaches us how to live on earth, but also how to attain heaven; while the latter can at the most but instruct us in worldly matters. Far dearer, then, must the Gospel be to those who understand it, than any other rule of life which has ever been presented to them. Nothing can give so much tranquillity to the soul, as faith in the promises it holds forth. Nothing can so well fit us to bear with calmness and resignation the evils by which we are assailed in this state of existence, or so well prepare us to meet its termination.



CHRIST'S CHARGE TO PETER.

MATTHEW 16:17-19

THE LORD TO SIMON PETER GAVE
 A CHARGE THAT HE SHOULD FEED HIS SHEEP
 CHRIST THEN SAID HE A SHEPHERD WOULD BE
 AND STAYE FROM HENCE HIS FEET TO KEEP

CHRIST'S CHARGE TO PETER.

"Jesus saith unto him, Feed my sheep."—JOHN, chapter xxi verse 17.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

When Jesus and his disciples had dined, he said to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" that is, more than the rest of the disciples. Peter did not profess to love Christ more than others, but replied, "Yea, Lord, thou knowest that I love thee;" upon which Christ said to him, "Feed my lambs," that is, let thy especial attention be bestowed upon the most feeble of my flock.

Jesus a second time asked Peter if he loved him, and received the same answer as before. He then charged the apostle to take care of the flock generally, which should be entrusted to his keeping, in these words, "Feed my sheep."

The same question was put to Peter a third time, who feeling grieved at his sincerity, as it were, being doubted, replied, "Lord, thou knowest all things, thou knowest that I love thee." Jesus again commanded him to feed his sheep.

CHRIST'S CHARGE TO PETER.

Peter, though he had formerly erred in denying his master, had also truly repented of his fault, and, conscious of his present integrity, was doubtless hurt by the repeated inquiries that were now put to him. His appeal to Christ was a solemn one, expressing his conviction that as the Lord knew all things, he must of necessity know the secrets of men's hearts, and therefore could not be ignorant of the love he bore him.

By the manner in which Christ gave his charge to Peter, he impressed upon his mind its importance. It was also good that the disciple's sincerity should be openly acknowledged, as it thus served to give confidence to the others. No one is fit to tend the flocks of Christ who does not love him more than any thing that the world can bestow, and who is not ready and willing to make any sacrifice, even that of life itself, rather than deny him. Let those, then, who are appointed to lead others, not be found wanting themselves; let them in their lives set an example of diligence, patience, charity, and long-suffering, in the great work appointed them, feeding Christ's sheep with the food of eternal life.



ANGELS APPEAR TO THE APOSTLES.

"FOR I KNOW NOT THE DAY
 OR THE HOUR WHEN THE SON OF MAN
 SHALL COME BACK IN AFTER DAYS,
 AND BRING MEN TO THEIR GREAT ACCOUNT."

ANGELS APPEAR TO THE APOSTLES.

“While they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel.”—Acts, chapter i., verse 10.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

At the ascension of Christ, while the apostles were looking toward heaven as he went up, two angels in the form of men appeared to them. These divine messengers thus addressed them :—“ Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

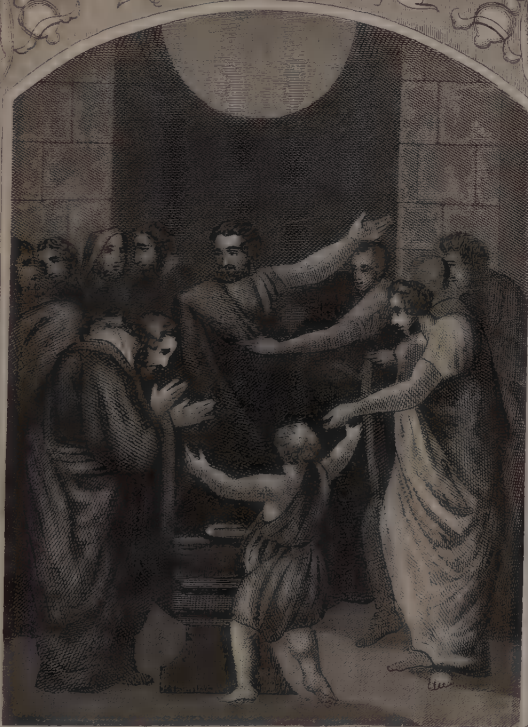
It had often pleased God to communicate with his chosen people by means of angels, and the message that he now sent to the apostles must have greatly encouraged them to begin the work of teaching they had on hand. By it they were assured that he who had just departed to glory should one day return to the world, suddenly, as he had left it. It reminded them of the necessity of commencing their work at once, for the time of their Lord's second coming had not

ANGELS APPEAR TO THE APOSTLES.

been revealed to them ; they knew not how soon it might take place.

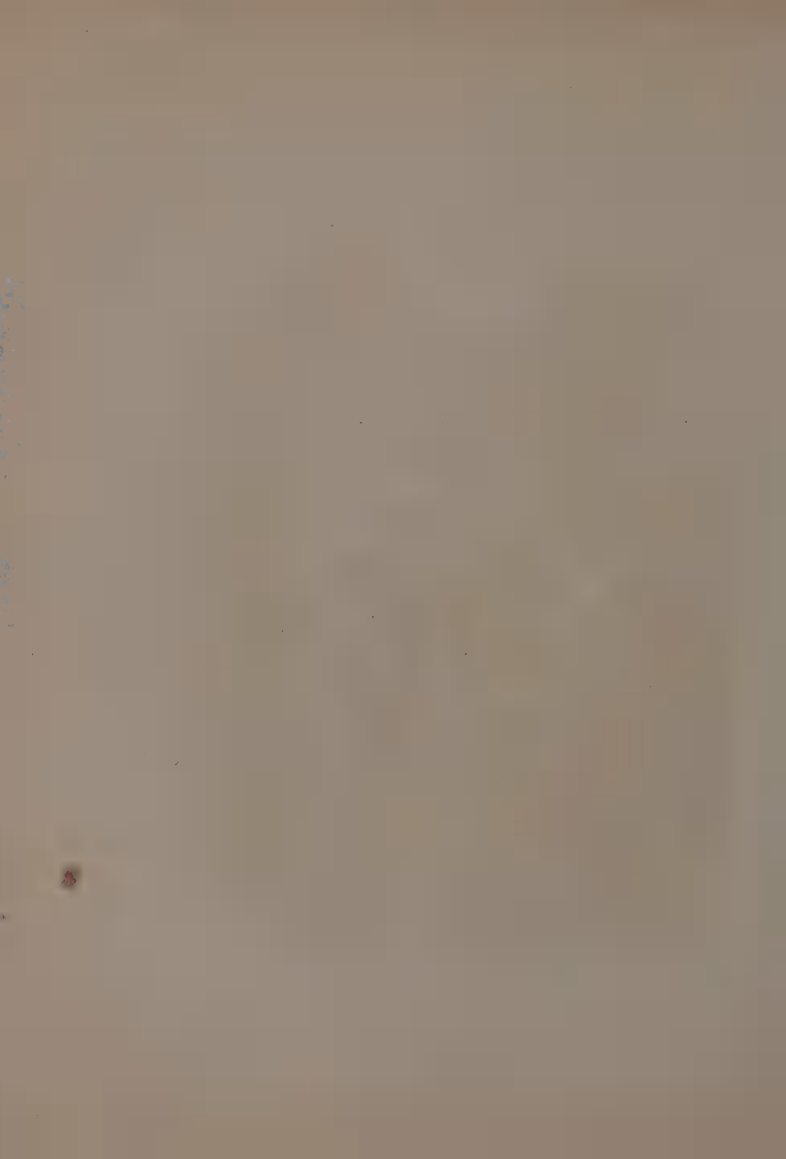
The certainty of Christ's return, and the uncertainty of the day on which it will happen, should awaken us to examine our lives, and see if they be such as will meet with his approval. We must not delay this task, for to-morrow may be too late to set about it. The Lord will come as a thief in the night, that is when men least expect him, and, it is to be feared, when many will be but ill prepared to receive him. Let us then not be taken by surprise, nor defer the amendment of our lives till the last moment.

We are generally careful to be forward in our important worldly concerns ; we seek to be in good time with the business of this life, which is but temporary. How much more important is the business of eternity, of a never-ending existence, to be passed either in happiness or misery, according to our deserts ! Sad will be our condition if we neglect the work of preparation for heaven ; if at the day of judgment we be found wanting in the things required of us by our Saviour.



MATTHIAS CHOSEN TO THE APOSTLESHIP

JUDAS HIS LORD BETRAYED,
TO HIS OWN PLACE HE WENT.
THE APOSTLES NOW DREW LOTS AND PRAYED
MATTHIAS IN HIS STEAD WAS SENT



MATTHIAS CHOSEN TO THE APOSTLESHIP.

"They gave forth their lots ; and the lot fell upon Matthias ; and he was numbered with the eleven Apostles."—Acts, chapter i., verse 26.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

AFTER the ascension of Christ, the Apostles returned to Jerusalem, and there met with other disciples. It was at this time that Peter addressed them upon the necessity of selecting an Apostle in the place of Judas, who had betrayed his Master.

He told them that the Scriptures must be fulfilled in this matter, and bade them make choice of one of the disciples. "Of these men," said he, "which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of His resurrection."

They accordingly appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. This done, they prayed, and made an appeal to God for His direction,

MATTHIAS CHOSEN TO THE APOSTLESHIP.

saying, "Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place," the place where the wicked suffer the punishment due to their crimes.

Having thus invoked the assistance of the Almighty, "they gave forth their lots, and the lot fell upon Matthias," who was then numbered with the eleven Apostles.

We have here an example set us of confidence in the dispensations of Providence. These disciples, like all true Christians, had but a mean opinion of their own wisdom, and therefore prayed God to help them. They trusted in Him to direct them aright in the important matter before them of ordaining one to preach Christ and His resurrection, which was the great truth the Apostles were to attest to the world, for it was the proof of His being the promised Saviour, and the foundation on which our hope in Him is built.



THE DESCENT OF THE HOLY GHOST.

WITH HOLD AWE THE APOSTLES MARK THE SIGHT,
OF FIRE DESCENDING FROM THE LORD OF LIGHT
AND FIRM, WHILE THERE THE CLOVEN TONGUES THEY TRACE,
THE OUTWARD SIGN ATTEST THE INWARD GRACE.

THE DESCENT OF THE HOLY GHOST.

"They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts, chapter ii., verse 4.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

THE time was now come when the Apostles were to receive the Holy Ghost promised them by Christ. On the day of Pentecost, the fiftieth day after the Passover, they, with the rest of the disciples, were assembled together for the purpose of prayer. While thus occupied, "suddenly there came a sound from heaven as of a rushing mighty wind," filling "all the house where they were sitting." There then appeared unto them tongues divided like flames of fire, one of which rested upon each of them.

No sooner had this taken place, than the Apostles were all filled with the Holy Ghost, and began to speak with other tongues, or, in other languages, not from previous thought, but "as the Spirit gave them utterance."

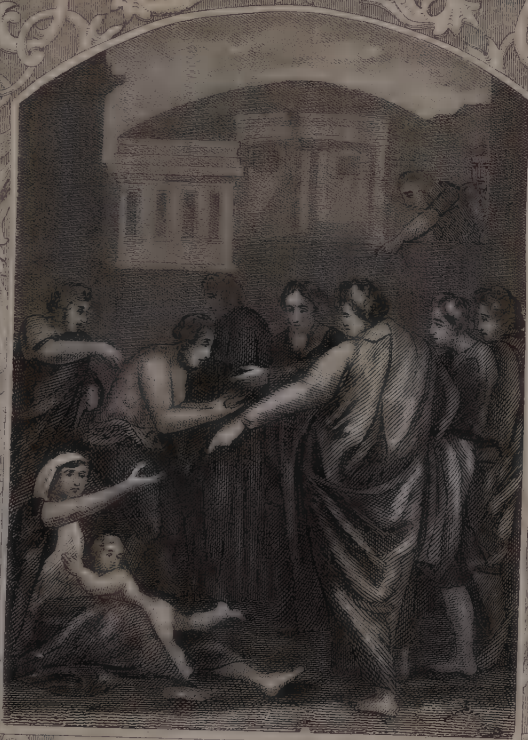
Being the time of a Jewish festival, "there were dwelling at Jerusalem, Jews, devout

THE DESCENT OF THE HOLY GHOST.

men," of every nation; who, when they heard of the descent of the Holy Ghost, came together, and were "confounded," or troubled in mind, because every one of them heard the Apostles speak in his own language. Knowing that the Apostles were Galileans, "they were all amazed, and were in doubt, saying one to another, What meaneth this?" Some admired and others mocked.

But many of these deriders were converted by the sermon that Peter preached to them. In it he showed that the Apostles spake by the power of the Holy Ghost, and that Jesus, whom they had slain, was risen from the dead, and ascended into heaven. He it was who had sent down to His Apostles the Holy Ghost, at the effects of which they were so much surprised. He was the Messiah, approved of God, and not crucified but with his determinate counsel and foreknowledge.

A great number of Peter's hearers gladly received his word, and were baptized, for on "the same day there were added unto them about three thousand souls," who "continued steadfastly in the Apostles' doctrine and fellowship."



CONVERTS OF ST. PAUL DIVIDING THEIR POSSESSIONS.

CHRISTIANS FOR EACH OTHER CARE
 EACH THE OTHERS NEEDS REAR
 TO THE CHURCH THE PATTERNS GIVE
 SHOW HOW TRUE BELIEVERS LIVE



THE CONVERTS OF ST. PAUL DIVID- ING THEIR POSSESSIONS.

“And sold their possessions and goods, and parted them to all men, as every man had need.”—ACTS, chapter ii., verse 45.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

THOSE who were converted by Peter's sermon on the day of Pentecost, “and all that believed were together, and had all things common.” They gave a practical proof of the sincerity of their faith, the absence of selfishness in their hearts, and the love that as Christians they had for one another, by selling their possessions and goods, and dividing the proceeds of them among their brethren ; to each man according to his need.

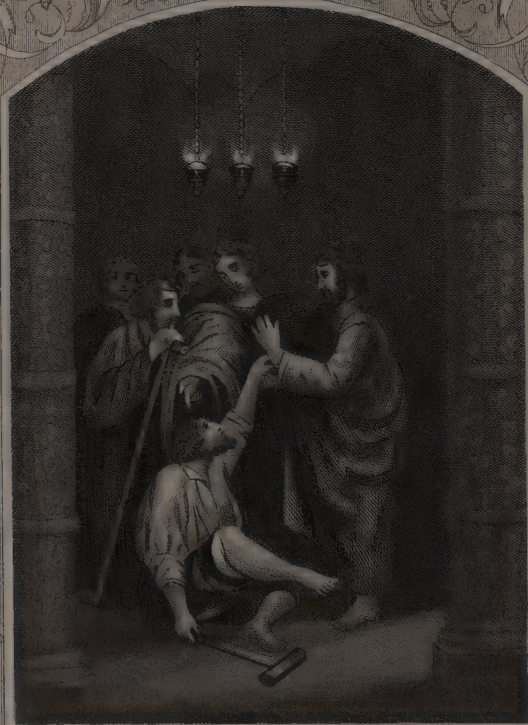
If we would be true followers of Christ, we must assist our fellow-creatures, both spiritually and temporally. We must do as we would be done by, and which of us in moments of necessity would not desire the hand of friendship to be extended toward him? Our Lord teaches us that the value of riches only consists in the power they give us of doing good. In no other way

CONVERTS DIVIDING THEIR POSSESSIONS.

can they help us on the road to heaven; they are more likely to be a hinderance on the journey than otherwise, if we do not make the right use of them.

Christ has also told us how hard it is for a rich man to enter heaven; not because he is rich, but because riches have often a tendency to alienate the heart from God. Many, engrossed by their worldly possessions, and the pleasures they afford, forget him, fail to keep his ordinances, and only when too late perceive the folly they have been guilty of. Thus we see that the wealthy as well as the poor have their temptations, though generally from different causes.

Though riches are dangerous, if misapplied, they may by God's grace be made the means of great good. By their prudent distribution much benefit to his people may be affected, as in the case of the converts, who, when they parted their possessions did so according to every man's need. Let us never forget that we have not the right to do as we please with what we call our own; we are merely the stewards of Providence, and it is our duty to do the best we can with what has been intrusted to us.



THE LAME MAN HEALED.

WHEN PETER RAISED HIM BY THE HAND
OF LAME MAN FIRMLY TROD
THEN PRESSED THROUGH CROWDS ON EITHER HAND
HEAVING AND TRAIASING GOD.

THE LAME MAN HEALED.

“ And he entered with them into the Temple, walking, and leaping, and praising God.”—ACTS, chapter iii., verse 8.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

Immediately after the day of Pentecost, the memorable day on which the Spirit was so wonderfully poured out, the Apostles began to preach the Gospel, to proclaim the resurrection of Christ, and to perform the most astonishing miracles. The first miracle recorded was performed by Peter and John. There was something remarkable about each of these Apostles. Peter was remarkable as having been the chief speaker among the other disciples, and as having preached that astonishing sermon on the day of Pentecost, under which so many thousands were converted to Christ. There was something remarkable about John. He was, by way of eminence, the beloved disciple, the favourite of our Lord, and who leaned his head upon the Saviour's bosom.

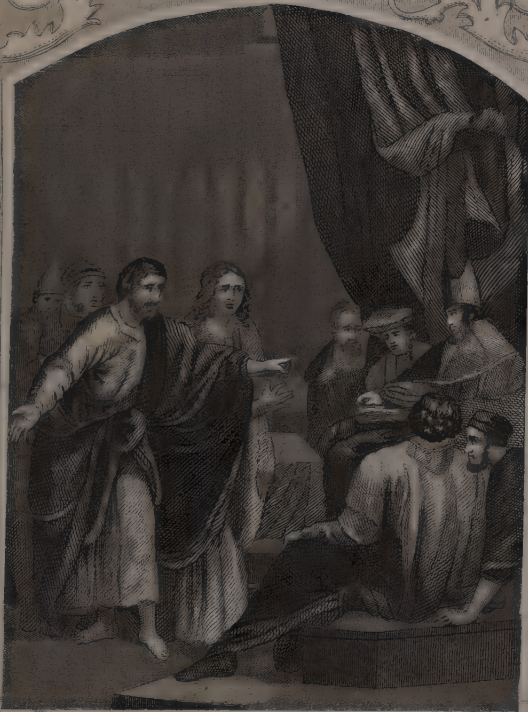
It was in the Temple the miracle was performed. Peter and John went together to the temple, to proclaim the gospel of mercy,

THE LAME MAN HEALED.

and by the direction of Providence, to perform a miracle of mercy.

The poor afflicted man on whom the miracle was performed, was a poor lame beggar. His calamities were multiplied. He was a cripple from his mother's womb. Therefore his case was the more hopeless and desperate. His parents were unable to provide for him, and he was unable to provide for himself; therefore he was carried day after day to the Temple, and placed at the gate, which was called Beautiful, to ask alms of them that entered into the Temple.

When he saw Peter and John about to go into the Temple, he asked an alms of them. But while he was disappointed in receiving a blessing which he expected, he was astonished and delighted by receiving a blessing which he expected not. "Then Peter said, Silver and gold have I none; but such as I have, give I thee: in the name of Jesus Christ of Nazareth, rise up and walk." Peter lifted him up by the right hand, and immediately his ankle bones received strength. "And he leaping up stood, and walked, and entered with them into the Temple, walking and leaping, and praising God."



PETER & JOHN BEFORE THE COUNCIL.

THE JEWISH COUNCIL SOUGHT TO KNOW
 WHEREIN DID THIS HEALING VIRTUE LIE;
 THEY ASKED THE APOSTLES, WHERE
 WOULD THESE HANDS HAVE BEEN CURLED.

PETER AND JOHN BEFORE THE COUNCIL.

"When they had set them in the midst, they asked, By what power, or by what name, have ye done this?"—Acts, chapter iv., verse 7.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

THE time when the Apostles were seized and cast into prison, was the evening; so that it was not until the next day that their examination by the Jewish Sanhedrim took place. Arraigned before this body, they were asked by what power and authority they had preached to the people.

Peter, filled with the Holy Ghost, boldly answered, that, if they sought to know by what means the impotent man was made whole, the miracle was wrought in "the name of Jesus Christ of Nazareth," whom they had crucified, and whom the Almighty had raised again from the dead. "This," said he, "is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved."

PETER AND JOHN BEFORE THE COUNCIL.

All admired Peter's boldness, even the court of the Sanhedrim, who beheld the Apostles with astonishment, remembering them only as "unlearned and ignorant men," whom they had seen with Jesus. They ordered them to withdraw, and during their absence, conferred among themselves as to what was proper to be done. The miracle that had been performed before all the people could not be denied, and he on whom it was wrought was well known in Jerusalem. The council therefore resolved, that, to prevent the spreading of Jesus' doctrine, they would charge them strictly to preach no more in his name.

Accordingly, the Apostles were again called in, and acquainted with this resolution, to which they answered, that as they were commissioned by heaven "to speak the things which they had seen and heard," it was right to hearken unto God more than unto man.

After they had been again menaced by the council, who were afraid to punish them because of the people (for these glorified God for what had been done), they were suffered to depart.



DEATH OF ANANIAS

WHEN INING ANANIAS HEARD
THE SOUND OF PETERS AWFUL WORD,
HIS SOUL WAS SEIZED WITH SUDDEN FEAR,
HE TREMBLED, PALED, AND FELL DOWN DEAD.

THE DEATH OF ANANIAS.

“ And Ananias, hearing these words, fell down and gave up the Ghost.”—ACTS, chapter v., verse 5.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

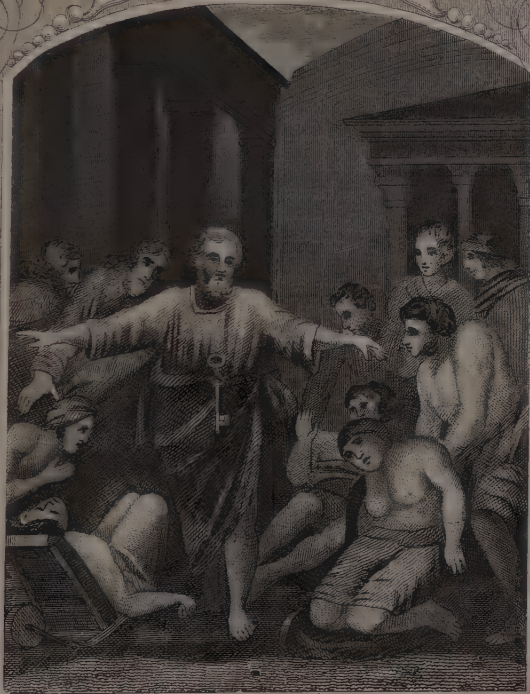
Immediately after the down-pouring of the influence of the Spirit on the day of Pentecost, great love prevailed among the followers of Christ. Those who were rich felt so much for those who were poor, that they sold their possessions, and brought the prices of the things that were sold, and laid them down at the Apostles' feet. Perhaps in no period of the history of the Church of Christ was there ever so great, so magnanimous, so disinterested a display of Christian love and benevolence as this!

Though great numbers sold their possessions to be divided equally among the Christians, we have only the names of three recorded in Scripture. The name of the first is mentioned with honour and respect, but the names of the second and third with the most humiliating infamy and disgrace. The first was Joses, surnamed by

THE DEATH OF ANANIAS.

the apostles Barnabas. He was a Levite, a proselyte from the Jews unto the Christian Church. Having land, he sold it, and laid the money at the Apostles' feet.

The other two were Ananias, and Sapphira, his wife. They were not converted persons, but only nominal professors. Their minds were carried away by a sinful, carnal ambition. They wished a great name, and were more desirous that their own fame should be proclaimed, than that the poor and needy should be relieved. Therefore, to gain this end, they sold a possession, and kept back *part* of the price. There would have been no harm in this, if they had frankly told the Apostles this was the case; but, when they had laid down the money, they said it was *all* the money, when it was only a *part*. This was the aggravated sin, which brought upon them an awful and sudden death. Peter told Ananias "that Satan had filled his heart, and that he had lied, not merely to man, but unto God. The moment these words fell upon his ear, he fell down dead." Sapphira came in a little while after. Peter addressed her in the same way, and she also fell down dead!



THE APOSTLES HEALING THE SICK.

THE LORD FORGIVES THY SINS,
PROLONGS THY FLEETING BREATH,
HE HEALETH THINE INFIRMITIES
AND RANSOMS THEE FROM DEATH.

THE APOSTLES HEAL THE SICK.

"There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."—Acts, chapter v., verse 16.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

SUCH instances of severity as the death of Ananias and Sapphira were very extraordinary; the Apostles' power was generally exerted in works of mercy to the afflicted. So many signs and wonders were wrought by their hands among the people, that these brought forth their sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might cover some of them. They well knew that a single touch or word from either of the Apostles was sufficient to remove the most inveterate diseases.

The fame of these miracles attracted a multitude of people from the cities in the neighborhood of Jerusalem, who brought with them the sick and those that were troubled with evil spirits, "and they were healed every one."

Such astonishing acts as the Apostles performed could not fail to advance the Gospel, and to convince the world that these serv-

THE APOSTLES HEAL THE SICK.

ants of Christ were far more considerable persons than was at first supposed. They also proved that poverty and low estate may be found blended with true worth and genuine greatness. What is earthly power and dignity in comparison with the glory of Peter? He, by the authority of Christ, converted men from idolatry, dispelled their ignorance, and taught them how to worship God; not by means of pomp and grandeur, or of armed power, but by faith in his Saviour. The armor of faith is the best that a Christian can wear.

In all our infirmities of spirit, let us apply to Christ, and he will relieve us. There is no trouble of the soul, however great, that he cannot remove; no wound of the heart that he cannot heal. Our application to him for comfort must be made by prayer, humble prayer, setting forth our trust in him, and placing ourselves at his disposal. Such supplication as this he will alone listen to. They who address him confiding in their merits, like the self-righteous Pharisee, will find no favor in his sight; but those, who like the conscience-stricken penitent, exclaim, "God be merciful to me a sinner," will not make the appeal in vain.



PETER & JOHN SEIZED

THE LORD CONDUCTS ALL PEOPLE
THROUGH TRIALS AND TEMPTATION.
NOR NEED THEY FEAR WHILE HE IS NEAR
THE FIRE OF TRIBULATION.

PETER AND JOHN SEIZED.

"They laid hands on them, and put them in hold unto the next day: for it was now eventide."—Acts, chapter iv., verse 3.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

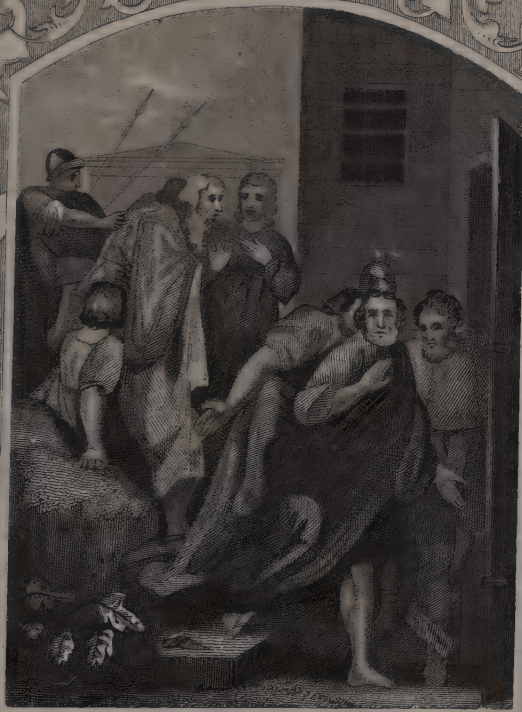
THE success of the Apostles excited the attention and envy of the rulers of the Jews. These were offended with Peter's sermon, "being grieved that" the Apostles "taught the people, and preached through Jesus the resurrection from the dead." Accordingly, they went to the Roman magistrate, and intimated to him, that most likely this course of people would be the cause of tumult and insurrection. Upon this information, the captain of the temple seized on the Apostles as they were speaking to the people, and put them in prison.

"Howbeit many of them which heard the word, believed," to the number of about five thousand, for it is in vain for man to oppose the progress of truth. The Jews might imprison the Apostles, thinking thus to stay the spread of Christianity, but, as we shall hereafter see, their act only served to increase it.

PETER AND JOHN SEIZED.

The Apostles preached through Jesus the resurrection from the dead, and by so doing grieved the priests and Sadducees. To believers, the resurrection of the dead is a source of joy, a comfort under all their afflictions. It is to them the entrance to a future state of happiness, purchased by their Saviour's death, and to be reached through him only.

When the good meet with checks in the efforts they make to diffuse a knowledge of Christ, let them not be cast down and dispirited. They are obeying their Lord's precepts, and he will support and strengthen them in their trouble. That which seems now to thwart their work of faith and labor of love, may, by his blessing, be made, as in the case of the Apostles, to further and promote it. Therefore, let none fear the power of men; it cannot prevail against the people of God. His arm is ever ready to protect those who put their trust in him, and serve him; his eye is continually watching their actions, and he will not overlook their merits.



THE APOSTLES COMMITTED TO PRISON.

THE PATH TO GLORY LIES,

THROUGH CONFLICT AND DISTRESS,

BUT JOYFUL WE AT LENGTH SHALL RISE,

THE KINGDOM TO POSSESS.

THE APOSTLES IMPRISONED.

‘And laid their hands on the Apostles, and put them in the common prison.’—Acts, chapter v., verse 18.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

THE works of the Apostles, and the daily increasing numbers of their followers, alarmed the rulers of Israel; for we are told that “The High Priest rose up, and all they that were with him (which is the sect of the Sadducees), and were filled with indignation.” They caused the Apostles to be seized, and put into the common prison.

These evil-minded men might well fear the dissemination of the Gospel, for by it their hypocrisy was unmasked and their hold upon the people shaken. Nothing can give a greater blow to deceit, and a religion of mere forms, than the truths that are taught by Christianity, inculcating as they do the necessity of faith and good works. Those who content themselves with formal worship cannot be accepted of God; to be blessed with his favor, we must do his will. It was to teach this important knowledge, and to redeem those who had fallen into

THE APOSTLES IMPRISONED.

error, that Christ came on earth and made himself a sacrifice.

We do not find that the Apostles, when persecuted, complained of their lot. They thought it an honor to suffer for the sake of Jesus, who had suffered so much for them; and counted themselves as of but little value, except for the propagation of his doctrine. Influenced by his spirit, worldly matters were of no moment to them, and, without doubt, they only regarded their imprisonment a hardship in so much as it interfered with their duty to him. This duty was ever uppermost in their minds, and, totally free from all selfish feelings, they executed it with a zeal worthy of the cause they were engaged in. They took but little thought for the morrow, for they knew that their heavenly Father would provide for the wants of those who devoted their lives to his service, and not suffer them to lack the necessities that the present state of existence calls for. Whatever their condition was, they were satisfied with it so long as it promoted God's glory, and furthered his designs. They were willing and ready to meet any danger that might arise to them as instruments in the accomplishment of his will.



THE ANGEL FREED THE APOSTLES

THE PRISON DOORS NO BARRIER ARE
TO HIM WHO RULETH SEA & LAND
HIS ANGEL COMES, AND NONE SHALL DARE
ATTAIN'T TO SEIZ' HIS HAND.

AN ANGEL FREEING THE APOSTLES.

"The angel of the Lord by night opened the prison doors, and brought them forth."—Acts, chapter v., verse 19.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

WHAT is the utmost power of man when opposed to the almighty arm of God? A single drop of water as compared to the vast ocean is of more account. The doors of the prison in which the Apostles were confined, though fastened with great caution, were opened at night by a messenger from heaven, "an angel of the Lord," who brought forth his servants from their dungeon.

Released from their prison, they were commanded by the angel who had liberated them to repair to the temple, and preach the glad tidings of the Gospel. "Go," said he to them, "stand and speak in the temple to the people all the words of this life." This order they obeyed as soon as possible, for "they entered into the temple early in the morning, and taught."

How admirable was the zeal displayed by the Apostles upon this occasion. They were not told by the angel to go immedi-

AN ANGEL FREEING THE APOSTLES.

ately and preach, but nevertheless they did so directly it was practicable; they were found there early in the morning. One might suppose that they would have required rest after their fatigues and imprisonment, but it seems they did not take it; such a thought does not appear to have occurred to them. They no sooner heard the words of the divine messenger, than they proposed to fulfill them.

The strength of these holy men was sustained by God, who made them equal to the emergency which called it forth. He caused their bodies to be entirely subservient to their minds, which he had endowed with remarkable vigor to enable them to perform their allotted tasks. May he likewise give us the blessing of his support in the endeavors we make to spread the knowledge of the Word. Without it all our efforts will be unavailing; we may plant and sow, but it is the Lord alone who giveth the increase, and unless the fields of our exertions be watered with the spirit of his grace, we cannot hope to reap a plentiful harvest. But we may be comforted with the assurance he has given of his help to those who seek it.



THE OFFICERS IN SEARCH OF THE APOSTLES.

FOR EACH ASSAULT PREPARED,
AND FAITHFUL, MAY I BE,
EACH MOMENT STANDING ON MY GUARD,
AND LOOKING UP TO THEE.

THE OFFICERS IN SEARCH OF THE APOSTLES.

"The officers came, and found them not in the prison."—Acts, chapter v., verse 22.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

AFTER the liberation of the Apostles, "the High Priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought."

The officers that were dispatched on this errand, when they arrived at the prison, found the doors of it shut and guarded, and also, that the prisoners were gone. Alarmed at this circumstance, they repaired to the council, and acquainted them with what had happened. "The prison," said they, "truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within."

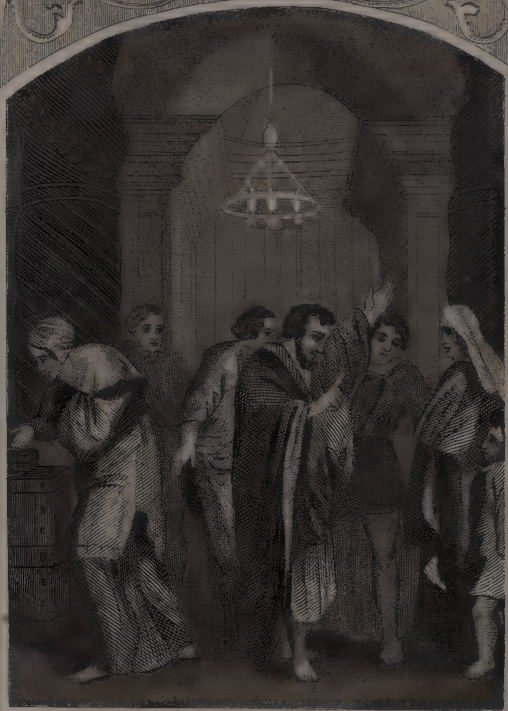
The rulers were astonished at what they heard, but having been told that the Apostles were then standing in the temple, and teaching the people, they sent officers to bring them without violence before the council. This order was obeyed, and the disciples of Jesus were placed before the

OFFICERS IN SEARCH OF THE APOSTLES.

same court that had so lately condemned their Master.

Brought before the Sanhedrim, the Apostles were asked by the High Priest how they dared to propagate a doctrine they had charged them not to preach. "Did not we straitly command you," said he, "that you should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

To their question Peter made a reply similar to that he had uttered upon a former occasion. Speaking in the name of the rest, he said, "We ought to obey God rather than men." He told them that though they had barbarously murdered Jesus, God had exalted him to be a Prince and a Saviour, "to give repentance to Israel, and forgiveness of sins. We are his witnesses," said Peter, "of these things; and so is also the Holy Spirit, whom God hath given to them that obey him." The council, exasperated at this answer, sought to destroy the Apostles, but by the advice of Gamaliel, a counselor of repute, they, after they had scourged them, charged them to preach no more in the name of Jesus, and let them go.



PETER EXHORTING THE PEOPLE TO REPENT

REPENT AND LIVE NO MORE PURSUE
THE ROAD THAT LEADS TO DEATH
LOOK UNTO HIM, WHO DIED FOR YOU,
BELIEVE, BE SAVED, THROUGH HIM

PETER'S EXHORTATION.

"Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts, chapter iii., verse 19.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

IN Peter's address to the people, upon the occasion of the lame man's cure, there is much that claims our attention. With a proper sense of his own weakness, he referred all the honor of the act to the Lord, and would receive none himself but as the instrument of His power. Let us, also, when we are able to do good, take no merit to ourselves for it, but rather thank God for the means of its accomplishment which He has given us.

Though Peter made known to the Jews the enormity of their crime in crucifying Jesus, he held out hope of forgiveness upon repentance. He did not drive them to despair; he preached unto them mercy. "Repent, and be converted, that your sins may be blotted out," Be convinced of your sin, seek God's pardon, be truly penitent, and "times of refreshing shall come" from

PETER'S EXHORTATION.

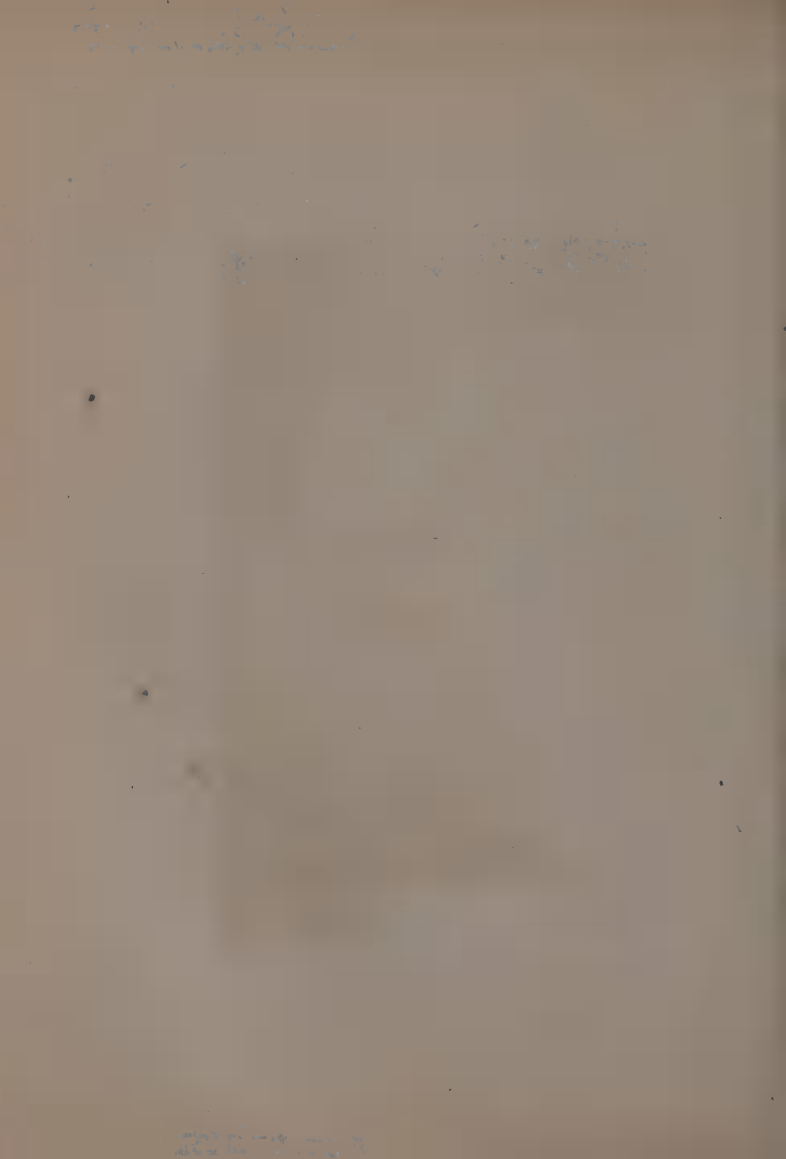
His presence. He warned them of the consequences of a persistence in their unbelief, using for this purpose the words of their favorite prophet, Moses, who "truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Out of pretended zeal for Moses, many of the Jews had rejected the doctrine of Christ, yet nothing could be plainer than that he had prophesied of him.

The Apostle's exhortation concluded with reminding them that they were the children of the prophets, and of God's covenants, who had sent his Son to bless them by turning them away from their iniquities. This mercy is also extended to us, to prevent our continuance in sin, to teach us the happiness of forsaking it; it is the means God has been pleased to bestow in order to bring us to him, and make us partakers of heaven.



STONING OF ST. STEPHEN.

SEE THE FEARLESS MARTYR PRAYING
WHILE THE STONES AROUND HIM FLY.
CALLING ON HIS GOD AND SAYING
LORD RECEIVE MY SOUL ON HIGH.



THE STONING OF STEPHEN.

“ And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.”—ACTS, chapter vii., verse 60.

AFTER THE BIRTH OF CHRIST, 33 YEARS.

Stephen, who was the first martyr of the Christian Church, was one of seven holy men, who were chosen to fill the office of deacon. One particular part of that office was, to watch over the poor widows and members of the Church, and prudently to distribute among them the money which was collected for their temporal relief. Those seven deacons had also to discharge still more important duties than this. They had to preach the everlasting Gospel of the blessed Jesus.

Stephen was admirably qualified for all the duties of his important office: he was filled with the Holy Ghost. Besides, Stephen was filled with love to souls, and his mind was richly stored with divine knowledge, and a very full and accurate acquaintance with the history of the Church of God.

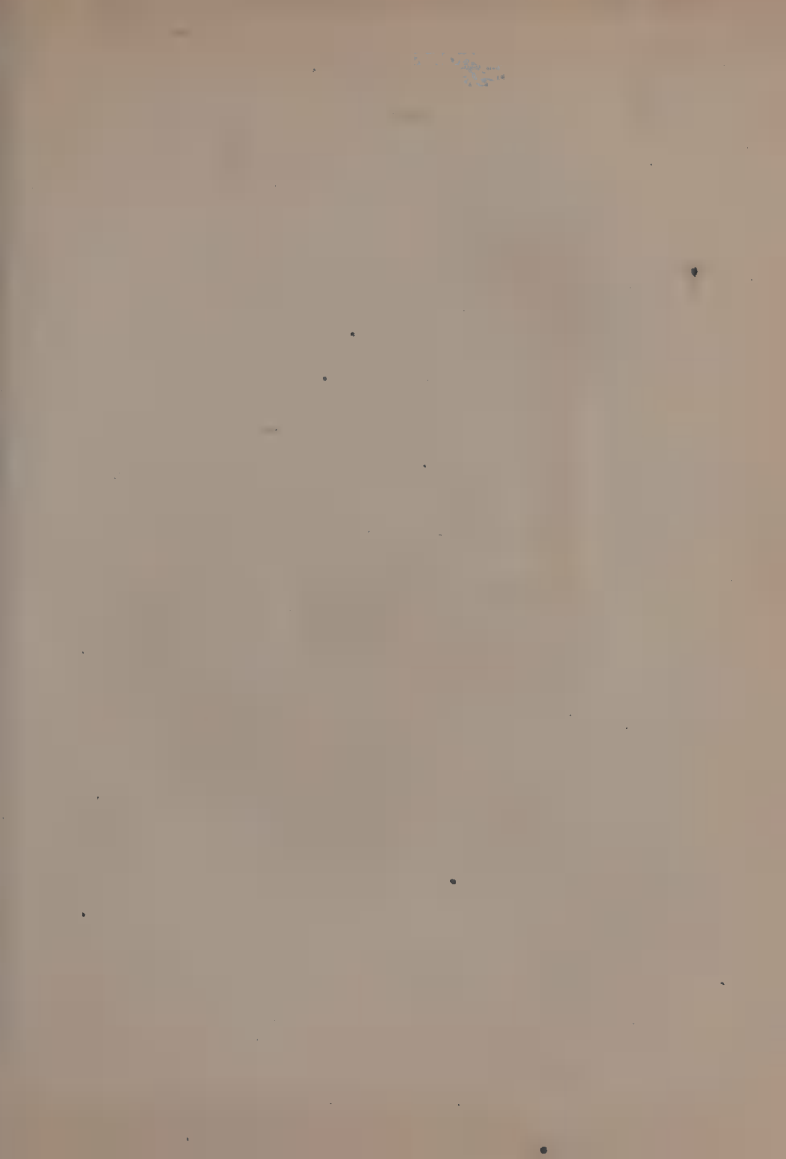
It is affecting to think for how very short a period this eminent saint was continued in his sacred office, and how soon his blessed labours were closed by a violent death. His

THE STONING OF STEPHEN.

sun had just risen, and then it was called to set. He had but just proclaimed the resurrection, ascension, and triumphs of his Lord, when, as first martyr, he was called to sit down with Christ upon his mediatorial throne.

He was full of faith and power, and did wonders and miracles among the people. This stirred up against him the enmity of the Jews, with the scribes, and the rulers. He was accused of blasphemy, and brought before the council, over which the high-priest presided; the very man before whom Jesus appeared a few weeks before. Stephen made a noble defence against the sin of blasphemy with which he was accused. This eloquent defence contained an outline of the Church of God, and charged them with the guilt of having murdered the Son of God, the Just One.

“He looked up to heaven, and saw Jesus standing at the right hand of God.” Then the Jews, with enraged violence, drew him out of the city, and stoned him, laying their clothes at the feet of Saul. Stephen said, “Lord Jesus, receive my spirit!” and, praying for his murderers, fell asleep.





THE ANGEL APPEARING TO ST. PHILIP.

ACTS CH. THE 12TH.
 GODS MINISTERS MUST BE READY UN-
 TO EXECUTE HIS WILL AND TRY
 TO TRACH ALL MEN HIS LAWS, FOR HE
 TO NONE HIS MERCY WILL DENY.

THE ANGEL APPEARING TO PHILIP.

"The angel of the Lord spoke unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."—Acts, chapter viii., verse 26.

AFTER THE BIRTH OF CHRIST, 34 YEARS.

WITH the death of the martyr Stephen, a storm commenced in Jerusalem against the Christian doctrine, which had hitherto been propagated without much violence or opposition. It ended with the dispersion of the disciples, by which means the Gospel, until now confined to Judea, was preached to the Gentiles. God brings good out of evil, and causes the bad intentions of the wicked to contribute to his glory.

Philip, the deacon, went to Samaria, and preached Christ to the people, who with one accord gave heed unto the things which he spoke, when they beheld the miracles by which he confirmed them.

One of the many evidences of the Christian religion being intended for the whole world, arises from the circumstance of Philip being sent to convert and baptize an Ethiopian. For this purpose it pleased God to

THE ANGEL APPEARING TO PHILIP.

send a messenger to him, an angel, who told him to "go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert," that is, which is through the desert, or wilderness of Judea.

Though directed to go through a desert, Philip hesitated not a moment in the fulfillment of a command he had received from heaven. It was not immediately made known to him what he was to do in the wilderness, but he was satisfied that the message had not been sent to him in vain, and accordingly, "he arose and went."

It would have been well for all generations of Christians had they been as obedient to the mandates of the Lord as the disciples of the primitive times. We, of the present day, receive many messages from heaven, through the medium of our consciences, messages prompting us to set forth on works of charity. These are but too often disregarded by us, and the selfish cares of the world suffered to efface them from our memory. We do not always, as Philip did, attend to the calls of the Spirit, and upon hearing them, rise and go to perform its biddings.



PHILIP & THE EUNUCH

ACTS CHAP. VIII.

AMONG THE NATIONS ON THE EARTH
LET NONE EVER BE BY MEN DESPIS'D,
OF THOSE WHO SEEK A CHRISTIAN BIRTH
ALL WHO BELIEVE MAY BE BAPTIS'D.

PHILIP AND THE EUNUCH.

“ And the Eunuch said, See, here is water ; what doth hinder me to be baptized ? ”—ACTS, chapter viii., verse 36.

AFTER THE BIRTH OF CHRIST, 34 YEARS.

Philip was one of the seven deacons, chosen at the same time with Stephen. Immediately after the funeral of Stephen, he went to Samaria, and preached the word with great power.

After preaching with amazing success in Samaria, he was called to be instrumental in the very remarkable conversion of the Ethiopian Eunuch. So important was this event, that an angel is sent from heaven to give Philip directions as to his conduct in bringing about this wonderful event. The angel told Philip to proceed to the south of Jerusalem, to a desert place in the neighbourhood of Gaza. Philip obeyed ; and as he went, he met a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, and having the charge of all her treasure, and who had been at Jerusalem to worship. It is evident this man was one of the Gentiles who was

PHILIP AND THE EUNUCH.

a proselyte to the Jewish faith and worship. Like multitudes of others, he was engaged in paying his annual visit to Jerusalem at the time of the Passover. This noble personage was returning from Jerusalem, and sitting reading in his chariot a portion of the Prophet Isaiah, when the Spirit said unto Philip, "Go near, and join thyself to this chariot." Philip ran, and drew near, and listened, and heard him read from the Prophet Isaiah.

Philip inquired of him whether he understood what he read. He very humbly and meekly replied, "How can I, except some one should guide me?" He then invited him to come up and sit with him. What is very remarkable, he had been reading from the fifty-third chapter of Isaiah, which gives a prophetic account of the sufferings, death, resurrection, and triumph of Christ. Besides, he had just left Jerusalem, where Jesus had been lately put to death. Philip showed him clearly that the prophet spake of Jesus, and none else. The eunuch was led by the Holy Spirit to believe the word. He became a genuine convert, was baptized, and went on his way rejoicing.



THE CONVERSION OF SAUL.

ACTS XXII. 9.

NO! A LIGHT FROM HEAVEN DOth SHINE,
ON THE PERSECUTING SAUL,
AMAZED HE HEARS A VOICE DIVINE
AND TO THE EARTH DOth TREMBLING FALL.

THE CONVERSION OF SAUL.

“And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?”—ACTS, chapter ix., verse 4.

AFTER THE BIRTH OF CHRIST, 35 YEARS.

Nothing is impossible with God ! There is no heart too hard for Divine grace to soften. There is no heart too vile for Divine grace to sanctify and adorn. There is no heart too obstinate for Divine grace to subdue. If ever there was one rebellious sinner more hopeless than another, Saul was that rebellious sinner. But nothing is impossible with God. Nevertheless, Saul obtained mercy ! Though once the chief of sinners, he became the chief of saints. Though once the chief of persecutors, he became the chief of preachers. Though once the chief of blasphemers, he became the very chiefest of the Apostles of our Lord.

The particulars of the conversion of Paul are truly singular and affecting. He applied personally to the high-priest, to give him a commission to go to Damascus, and if he found any followers of Jesus, to be empowered to bring them bound to Jerusalem

THE CONVERSION OF SAUL.

But, O, what mercy awaited this furious persecutor in Damascus! It was there he was destined by Heaven's decree to be set at liberty from Satan's service, and to become a free-born son of the living God. The cruel high-priest readily agreed to the request of Saul, gave him his commission, and provided for him suitable attendants. He leaves Jerusalem fully equipped, and his bosom panting for the blood of the saints, like a ravening and devouring wolf.

When he came near to Damascus, suddenly a light from heaven shone around him. He fell to the ground, and heard a voice saying to him, "Saul, Saul, why persecutest thou me?" Amazed, he inquired who addressed him. Still more astonished, the Lord told him it was Jesus, whom he persecuted. He trembled greatly. Jesus addressed him with words of love and mercy. Divine grace entered his soul; he became a new creature, and an heir of immortality.



SAUL, RECOVERING HIS SIGHT.

SCENE: THE CAVE OF DAMASCUS.

SAUL, (to himself). I have been blind
 since that day when I was struck by light.
 But now I see again, and I am glad.
 (To the men). What is this? What is this?

SAUL RECOVERING HIS SIGHT.

“And there fell from his eyes as it had been scales; and he received sight forthwith.”—ACTS, chapter ix., verse 18.

AFTER THE BIRTH OF CHRIST, 35 YEARS.

At the conversion of Paul, a twofold change took place upon him. One respected his mind, the other his body. The eyes of his mind were opened, and his bodily were struck with blindness. The men who accompanied Paul saw the glorious light from heaven, and yet none of them were struck blind. Paul saw a glory which they saw not, namely, the glory of Christ; and he saw besides, what they saw not, namely, Christ himself. Some think it was this manifestation of the person of Christ, so dazzling and bright, which was too great for his bodily eyes to endure. And probably, Christ took from him, for a season, his bodily sight, to withdraw his attention from worldly things, that he might be the better qualified for meditating on the discovery which Jesus gave of his person and glory.

He remained in this state three days, and during that time he did neither eat nor drink. Whether these three days of blindness and

SAUL RECOVERING HIS SIGHT.

of fasting were a period of great suffering or enjoyment, we cannot tell.

The manner in which his sight was restored is wonderful and striking. Paul saw, in a vision, a man named Ananias, coming to him, and putting his hand on him that he might receive his sight. Ananias, a disciple at Damascus, saw the Lord in a vision. He was desired to go to a street called Straight, and to inquire at the house of Judas for Saul of Tarsus. Ananias was told, for his encouragement, that *Saul prayed*, and that he was informed, in a vision, that Ananias should visit him, and put his hands upon him, when Saul's blindness should depart.

Ananias went at once to the house of Judas. There he found Paul, blind, and waiting for his arrival. Ananias, putting his hands upon him, and addressing him in the most affectionate manner, said, "Brother Saul, the Lord, even Jesus, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. And there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized."



PETER HEALING LAME.

ACTS CH. IV. V. 3.

GOD HEALS THE BODY AND THE SOUL.
 SO TO THE STUMPER PETER SAID,
 RISING CHRIS, BOTH MAKE THEE WHOLE.
 QUICKEN LAMBE AND MAKE THE MIND.

PETER HEALS ENEAS.

"Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately."—Acts, chapter ix., verse 34.

AFTER THE BIRTH OF CHRIST, 38 YEARS.

AFTER the conversion of Saul, the churches had rest, that is, they enjoyed a time of calmness and security, "throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

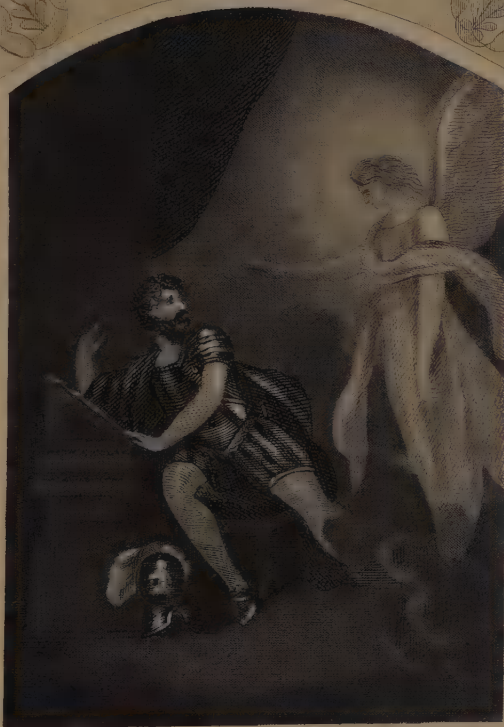
During this time Peter went to visit the churches lately planted by the disciples, whom persecution had dispersed. As he "passed throughout all quarters, he came down also to the saints," or converted Jews, "which dwelt at Lydda." There he found a certain man named Eneas, who had been afflicted with the palsy, and confined to his bed eight years. Peter looked with compassion upon his pitiable condition, and said to him, "Eneas, Jesus Christ maketh thee whole: arise, and make thy bed." No sooner were these words spoken than the sufferer, he who "had kept his bed eight years," was miraculously restored to health. "He arose immediately."

PETER HEALS ENEAS.

The success of this miracle was not confined to Eneas and his family; the fame of it spread through all the neighboring country, and many believed in the doctrine of Jesus Christ. "All that dwelt in Lydda and Saron saw" Eneas, and what had been done for him, "and turned to the Lord."

The diseases that, in the course of nature, are incurable, were chosen by Christ to exemplify the desperate state of fallen mankind. Sinners are wholly without strength, wholly unable to effect their own cure; they cannot of themselves get up and walk in the right way. In this wretched position Jesus offers them relief; he sends his word to heal them, and, by his ministers, bids them arise from their condition of despondency, and enter his church.

We are directed to look to Christ for help, and to place our trust in him: but let us not imagine that we have no more to do—no duty to perform. The power that he gives us must be used; when made whole we must "arise" and serve the Lord, by whose bounty we become so. We must tell of the mercies we have received, that the honor and glory of his name may be extended, and that his worship may be increased.



THE ANGEL APPEARS TO CORNELIUS.

ACTS X. 3-16.

GOD TO REGARD US IS NOT SLOW
 NEVER IN WAR WITH HIM WE FELD
 BE GRACIOUS IN IS REFUSED TO SLOW
 THE WAY INTO HEAVEN INTO LEAD

THE ANGEL APPEARING TO CORNELIUS.

“Thy prayers and thine alms are come up for a memorial before God.”—ACTS, chapter x., verse 4.

AFTER THE BIRTH OF CHRIST, 41 YEARS.

Cornelius lived in Cæsarea. He was a military officer, in the service of the imperial Roman government. He had the command of a company consisting of a hundred men; hence he is called a centurion of the band. He was by birth a Gentile, a devout, holy man, and probably a proselyte of the gate to the Jewish religion.

While Cornelius was employed in prayer and fasting, an angel of God came to him, to give him the pleasing intelligence that the Gospel was now to be preached unto the Gentiles, and that the first Gentile congregation should meet under his roof, and be addressed by Peter, one of the Apostles of the Lord Jesus Christ.

The angel told him that God had heard his prayers, and accepted his alms. The angel instructed him to send to Joppa, a neighbouring sea-port town, for one Simon

THE ANGEL APPEARING TO CORNELIUS.

Peter, who was lodging at the time with one Simon a tanner; and that Peter would give him all suitable direction in his future religious concerns. Cornelius obeyed the angel; called three of his servants, and sent them to Joppa, to bring Peter.

A vision also appeared to Peter, by which he was prepared for the invitation of Cornelius. The vision was peculiarly striking. A sheet descended from heaven, containing beasts of various kinds, considered by the Jewish law unclean. These mingled beasts intimated that God had chosen for himself a people from among the Gentiles.

Peter, by this vision, was delivered from all his prejudices on the subject, and went forthwith to the house of Cornelius. On his arrival, he found a congregation assembled to receive him, and waiting to hear what God the Lord would say unto them by the mouth of his servant Peter. He preached to them Jesus, and salvation through his blood. His sermon was attended with Divine power. The Holy Ghost fell upon them, and they were converted and baptized.



PETER DELIVERED FROM PRISON.

ACTS CH. XII. V. 7.

THOUGH PETER WAS IN PRISON BOUND
 AND AS MEN THOUGHT SECRETLY KEPT,
 AN ANGEL, CAME THE NIGHT FOUND,
 AND BROUGHT HIM FORTH WHILE OTHERS SLEPT.

PETER DELIVERED FROM PRISON.

"But Peter continued knocking; and when they had opened the door, and saw him, they were astonished."—ACTS, chapter xii., verse 16.

AFTER THE BIRTH OF CHRIST, 44 YEARS.

The imprisonment of Peter by the command of Herod, and his release from prison by an angel from heaven, form a most interesting part of sacred history.

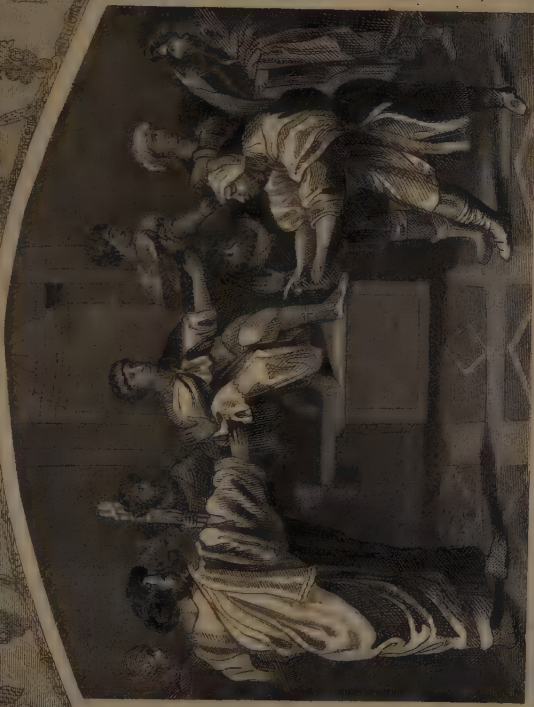
This early persecutor of the Christians found the Jews were mightily pleased, because he had put James to death. He loved the good graces of the Jews, and to afford them satisfaction he was willing to shed more blood. By his command Peter is apprehended, and committed to the keeping of four quaternions of soldiers, that is, sixteen; a very goodly company indeed, for keeping in custody one quiet, unoffending man! While Peter was in prison, prayer was made for him without ceasing, by the church. Prayer was earnest, persevering, and believing. These prayers entered the ear of a prayer-hearing God, and were graciously answered, to the great joy of the praying Christians, and to the great con-

PETER DELIVERED FROM PRISON.

fusion of their blood-thirsty, persecuting foes.

On the very night Herod had resolved to bring forth Peter, and put him to death, to gratify the wishes of the malevolent Jews, Peter was sleeping between two soldiers, and bound with two chains: in addition to these, there were keepers before the doors, keeping the prison. O how soon it was found that all these guards, and soldiers, and keepers, were insufficient!

An angel of the Lord is sent from heaven, to set the prisoner free. He came to Peter, and a great light shone in the prison, lighter than the brightness of day. So composed was the mind of Peter, that he was fast asleep. The angel touched Peter on the side, raised him, and said to him, Arise quickly. Immediately, his chains fell from off his hands. At the desire of the angel, he girt himself, put on his sandals, cast his garment around him, and followed the heavenly messenger, through one ward of the prison to another, until they came to the great iron gate leading into the city, which opened of its own accord. Thus was Peter set free.



EYMAS STRUCK BLIND.

ACTS IX. 11, 12.

"O FULL OF SUBTILTY THOU CHILD OF HELL,"
UNTO THE SORCERER, THE APOSTLE CRIED
AND STRAIGHT A MIST ON THE DECEIVER FELL,
AND QUENCHED THE LIGHT OF HIS VAIN GLOU-
RIOUS PRIDE.

ELYMAS STRUCK BLIND.

“And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus.”—ACTS, chapter xiii., verse 6.

AFTER THE BIRTH OF CHRIST, 44 YEARS.

For some time, Paul and Barnabas travelled together through many countries, performing miracles of mercy, and preaching the glorious Gospel of Christ. After carrying forward their sacred missionary objects in Seleucia and the neighbourhood, they embarked for the island of Cyprus, which is situated in the eastern portion of the Mediterranean Sea.

When Paul and Barnabas reached Salamis, one of the cities of Cyprus, they entered into the various synagogues of the Jews, and preached the Gospel, and they then proceeded onward to Paphos, another city in the island. The fame of their preaching and their miracles reached the ears of Sergius Paulus, the deputy of the country. He was a very prudent man, and well qualified to adorn the lofty office he held in that island. Divine providence im-

ELYMAS STRUCK BLIND.

pressed his mind with a great desire to hear the word of God from the lips of Paul and Barnabas. In this highly commendable wish, the deputy met with the most determined opposition on the part of Elymas, who was a Jew, a sorcerer, and a false prophet. While Paul and Barnabas were engaged in pouring divine truth into the ear and on the heart of the deputy, Elymas most daringly and presumptuously withstood them, seeking to turn away the deputy from the faith, by representing the doctrines they taught as impositions, and themselves as impostors.

Paul fixed his eyes upon him, and said, "O full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist, and a darkness; and he went about seeking some to lead him by the hand." This judgment produced a blessed effect upon the mind of the deputy, for he believed, and was astonished at the doctrine of the Lord.





PAUL HEALING A Cripple.

ACTS. CH. XIV. V. 10.

WHEN PAUL PERCEIVES THE Cripple's FAITH
 AND KNOWS HE IS FOR HEALING MEET,
 HE SPEAKS POWER TO HIM HE SAITH,
 "RISE UP, STAND FORTH ON THY FEET."

PAUL HEALING A CRIPPLE.

"Paul perceiving that he had faith to be healed said with a loud voice, Stand upright on thy feet. And he leaped and walked."—*Acts*, chapter xiv., verse 10.

AFTER THE BIRTH OF CHRIST, 45 YEARS.

FROM Cyprus, Paul went to Perga in Pamphylia, a province of Asia Minor, and thence to Antioch the metropolis of Pisidia, also a province of Asia Minor. Driven from this city by the persecution of the Jews, the Apostles repaired to Iconium, the capital of Lycaonia, and entered into the synagogue of the Jews to preach. God so far assisted their endeavors, that "a great multitude, both of the Jews and also of the Greeks, believed." They were encouraged by their success to continue a long time in the city, to instruct the converts, and confirm their faith by miracles. But the unbelieving Jews stirred up many of the Gentiles against the Apostles, and at last prevailed on the multitude to stone them. The Apostles, however, having notice of their design, fled from the city, and traveled to Lystra, where they preached the Gospel to

PAUL HEALING A CRIPPLE.

its inhabitants, and to those of the adjacent country.

Among the converts at Lystra, was a man "impotent in his feet;" he had been a cripple from his birth, and had never walked. This man heard Paul speak; and the Apostle, steadfastly beholding him, and perceiving that he had faith to be healed, determined to cure his body as well as his soul, knowing that it would be both a benefit to him and a confirmation of the faith of others. For this latter purpose it was necessary that the miracle should be wrought in the most conspicuous manner, so, in the midst of the congregation, he said to the man, "Stand upright on thy feet." These words were no sooner spoken than strength was at once given to the cripple, and "he leaped and walked."

As by faith the lame man was freed from his lameness, so by faith shall we be delivered from the spiritual helplessness in which we were born. Believers shall have power given them to stand upright before the world, and walk cheerfully in the ways their Divine Master has marked out for them.



PAUL & BARNABAS AT LYSTRA.

ACTS CHAP. XIV.

SIRS THESE THINGS YE MUST NOT DO.
WE ARE MORTAL MEN LIKE YOU
AND WE STRIVE THAT ALL MAY HEAR
TO THE LIVING GOD TO TURN

· PAUL AND BARNABAS AT LYSTRA.

“Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice.”—ACTS, chapter xiv., verse 13.

AFTER THE BIRTH OF CHRIST, 46 YEARS.

Paul and Barnabas went to Iconium, and entered into the synagogue of the Jews, and preached. The conversions were wonderful. Great multitudes, both of Jews and Greeks, believed. This was followed by an attempt, both by Jews and Gentiles, to put them to death. They therefore fled to Derbe and Lystra, and immediately commenced preaching the word of life to multitudes.

While Paul was preaching at Lystra, a poor lame man, who had been a cripple from his birth, was among the number of those who listened to the truth. His heart was impressed. He fixed his eyes intently and affectionately upon Paul. The Apostle saw that he had faith to be healed. Instantly he addressed him, with a loud voice, “Stand upright upon thy feet.” These words were uttered in the presence of a great mul-

PAUL AND BARNABAS AT LYSTRA.

titude, who knew the lame man, and who had seen him for years in his poverty and suffering. O what was their amazement, when they saw the man, who had *never* walked before, instantly starting up from the ground, vigorous and active. "He leaped and walked." The people were so astonished, that they exclaimed, "The gods are come down to us, in the likeness of men." They were ignorant heathen, and therefore spoke according to the views they had of their false gods. They looked upon Paul and Barnabas as two deities. They considered that Barnabas was Jupiter, the chief of the gods; and they believed Paul was Mercurius, because he was the chief speaker. Under the influence of this extraordinary and sudden excitement, they sent for the priest of Jupiter; they brought oxen and garlands unto the gates of the city, for the purpose of offering sacrifice. Paul and Barnabas were greatly shocked and grieved. They rent their garments, and ran in among the people, proclaiming God as the only Jehovah; and at last succeeded in restraining them.



PAUL RESTORED.

ACTS CHAP. IX. 22.

CHRISTIAN MEN CAN NEVER DIE
TILL THEIR MASTER FROM ON HIGH
KNOWING ALL THEIR WORK IS OVER
BIDS THEM TO HIS PRESENCE SOAR

PAUL STONED.

"Then came certain Jews from Antioch and Iconium who persuaded the people, and having stoned Paul drew him out of the city."—ACTS, chapter xiv., verse 19

AFTER THE BIRTH OF CHRIST, 46 YEARS.

Paul was placed in exceedingly different circumstances in the city of Lystra. At one time the idolatrous inhabitants looked upon him as a god, and wished to worship him; and only a very little while after, the same people were persuaded by the Jews of Antioch and Iconium, and stoned him, and dragged him out of the city, supposing that he was dead.

The Jews were very persevering in their persecutions. As soon as they received information of the success of Paul's labours, they began to stir up all classes of the people, both magistrates and others, to unite together, to put him to death.

When the Jews of Antioch and Iconium heard of the miracle performed in Lystra on the lame man, and of the multitudes who received the Christian faith, they came onward to Lystra. They mingled with the heathenish inhabitants, whose heart too

PAUL STONED.

Gospel had not yet touched; they stirred them up; they persuaded them that Paul was an enemy of all religion,—that he was a troubler of the peace,—that he was turning the world upside down, and therefore not worthy to be allowed to live. It is very probable they added money and bribes to their lying and malicious entreaties. They soon raised a tumult. They soon formed a strong and violent party against Paul,—a party which would be satisfied with nothing less than the death of the Apostle.

This servant of Christ was likely engaged in proclaiming the everlasting Gospel, when the band of conspirators fell upon him, and stoned him. They considered that they had so completely accomplished their wish, that he was really dead. He showed all the outward symptoms of departed life. His face was covered with blood. His breathing ceased. He was stretched upon the ground, mutilated and motionless. These barbarous monsters dragged him out of the city, and left him in an open place, to be eaten of dogs. But as the disciples stood around him, he was miraculously restored, he arose, and came into the city.



PAUL PREACHING AT ANTIOCH.

ACTS 13: 1-17.
 AND SHEPHERDS AND DEATH DO NOT
 THE LOVE OF THE SPECTACLE CONSTRAINS
 NOTHING AS FROM HIS POWER SHALL BEHOLD.

PAUL PREACHING AT ANTIOCH.

"Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also."—*Acts*, chapter xv., verse 35.

AFTER THE BIRTH OF CHRIST, 52 YEARS.

THE labors of the Apostles in the dissemination of the Gospel (the truth that is in Jesus), can not fail to strike the mind with the highest admiration. The journeys they undertook, the bodily fatigue they must of necessity have undergone, and the persecutions to which they were subjected, could only have been endured by men upon whom God deigned to bestow his especial protection.

It pleased the Lord to strengthen them, to uphold them, and make their preaching effective with the various people they visited. Thus was the ground-work of the Christian religion well laid, and firmly established; so firmly indeed, that all the changes and commotions which have since its primitive days taken place, have not been able to overthrow it. That the preaching of Paul, the great Apostle to the Gentiles,

PAUL PREACHING AT ANTIOCH.

he who enlightened the heathen world, was, by the blessing of Providence, the chief means of Christianity being so well planted among those who had previously groped in darkness, no one can deny. To lighten this darkness, he was peculiarly fitted; for he was a man of ability, learning, and great strength of mind. Being himself a brand snatched from the burning, a converted persecutor of Christ's people, he could vividly behold the great danger from which the Lord had rescued him, and the more effectually teach others the consequences of sin and unbelief.

None can better preach salvation to others than they who are fully impressed with its necessity in their own case; and it was for this reason that the words of Paul went so far to spread the knowledge of the Gospel. He had been a great sinner, and was now a fervent preacher.

May such considerations as these teach us not to despair of any one being led into the way of truth. The grace of Christ is sufficient for all, and it is the duty of those who profess his religion to use every possible endeavor for the conversion of such as now seem to many to be past all hope.



THE PYTHONESS.

ACTS CHAP. V. 18

WITH GREEK THE HOLY PAUL
 INTO THE STREET SAID
 IN JESUS NAME I THEE COMMAND
 THIS HOUR TO LEAVE THE MAID

THE PYTHONESS.

"And as we went to prayer a certain damsel possessed with a spirit of divination met us."—ACTS, chapter xvi., verse 16.

AFTER THE BIRTH OF CHRIST, 53 YEARS.

Philippi, a chief city of Macedonia, was visited by the Apostle Paul. Some very remarkable circumstances took place in this city, in close connexion with his labours and history. Though his continuance was short, most important events occurred, under the management of a sovereign and gracious Providence. The Apostle went out on the Sabbath to the side of a river, where prayer was wont to be made; and he sat down and preached to some pious women, who resorted to that retired and favoured spot, for prayer.

One of the hearers of St. Paul, at Philippi, was a young woman, who was possessed of a spirit of divination, and who brought her masters much gain by soothsaying. It would appear that she was actually possessed of a devil. This evil spirit showed his presence and his power, by stirring up this young woman to impose upon the public by pretending to foretell future events,

THE PYTHONESS.

and to reveal the very secrets of Jehovah. Though this damsel was under the power of Satan, she was employed by God himself to give her testimony to the truth, that Paul and his fellow-labourers were the servants of the Most High God, who showed the way of salvation. As Paul and the other disciples went openly, and at the usual time, to the place where prayer was accustomed to be made, this young Pythoness followed them, crying, "These men are the servants of the Most High God, who show unto us the way of salvation." She was directed to give them the highest character—"the servants of the Most High God."

Paul felt great compassion for this Pythoness. "He turned, and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her. And he came out the same hour." Miserable is the situation of those who are held fast by Satan's chains; but blessed are they who are delivered from his yoke!



PAUL & SILAS IN PRISON.

AND SINGING HYMNS
 AND SINGING, I DO THE SAILOR CARRY
 SING A SONG TO THE LORD
 AND SINGING AND REJOICING

PAUL AND SILAS IN PRISON.

"He called for a light, and sprang in, and came trembling, and fell down before Paul and Silas."—Acts, chapter xvi., verse 29.

AFTER THE BIRTH OF CHRIST, 53 YEARS.

THE jailor into whose custody Paul and Silas were delivered, receiving a more than ordinary charge concerning them, "thrust them into the inner prison, and made their feet fast in the stocks."

The most obscure dungeon, or the darkest mantle of night, cannot shut out the beams of divine joy and comfort from the souls of good men. Their minds were serene, and at midnight they "prayed and sang praises to God" so loudly that "the prisoners heard them." Nor were their prayers offered in vain, for "suddenly there was a great earthquake," by which "the foundations of the prison were shaken," the doors immediately opened, and the chains of the prisoners loosed.

The keeper of the prison was aroused from his sleep by this convulsion of nature, and, seeing the doors open, supposed that the prisoners had fled. Seized with con-

PAUL AND SILAS IN PRISON.

sternation, he drew his sword, and was about to put an end to his life, when Paul, observing him, "cried with a loud voice, saying, Do thyself no harm : for we are all here." The keeper, now as surprised at the conduct of the Apostles, as he was before terrified at the thought of their escape, "called for a light," and came immediately into their presence. Trembling, he "fell down before Paul and Silas," took them from the dungeon, and said, "Sirs, what must I do to be saved?" To this important question they replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," or household.

The keeper took the Apostles to his own house, washed their stripes, and entertained them ; and, after a competent instruction, he and all his family were baptized, and received into the church of Christ.

As soon as it was day, the magistrates sent their serjeants to the jailor with an order to release the Apostles. But Paul, desirous of making the magistrates sensible of the injury they had done to them as Roman citizens, would not leave the prison until these rulers themselves came and submissively entreated them to do so.



PAUL PREACHING AT ATHENS.

—ACTS XVII. 17—

UNTIL THE ONE UNKNOWN
THE ATHENIAN ALTHOUGH
NOT FAIL TO THEM BY CLARITY
THE ONLY LIVING GOD

PAUL PREACHING AT ATHENS.

"Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious"
—ACTS, chapter xvii., verse 22.

AFTER THE BIRTH OF CHRIST, 53 YEARS.

Paul preaching to the people and philosophers of Athens was a very remarkable event in the life of that most eminent and useful servant of the Most High God. Athens was the most celebrated of the cities of ancient Greece, and built on a plain of singular beauty. It was founded at least a thousand years before the birth of our Lord. Its inhabitants were famous for learning, wealth, conquests, and the fine arts. It could boast of the noblest edifices, and of the most magnificent temples. It also produced the most famous philosophers, orators, and generals. Socrates was among its philosophers, Demosthenes among its orators, and Miltiades among its generals.

Though the Athenians made the greatest pretences to learning, they were given to the most vain curiosity, and were debased by the grossest idolatry. Hesiod says that

PAUL PREACHING AT ATHENS.

their Grecian gods amounted to thirty thousand. Here Paul preached the Gospel, and disputed powerfully with the philosophers.

Mars' Hill was the spot Paul selected for proclaiming Divine truth in the hearing of those who, though famed for human learning, were in a state of midnight darkness as to the knowledge of the one only living and true God. An Athenian court of great eminence, called the Areopagus, was usually held in this place. It was in the hearing of the members of this celebrated assembly, Paul exposed the absurdities of idolatry, and declared the glorious truth of Jehovah, as the only Lord God, so wonderfully and fully made known in the Gospel of his Son.

There is no subject so important as that of the Deity—to know *that* God is, and to know *what* God is. That they stood in the greatest need of this knowledge, he proved by the fact, that he saw in their city an altar inscribed “TO THE UNKNOWN GOD.” In a few sentences, shining brighter than the glory of the firmament, he pointed out the truth of the being, attributes, and works of the Most High God.



THE MAN POSSESSED OF A DEVIL.

MATTHEW 9: 17.

PAUL HAD POWER THE SICK TO HEAL
AND LOOSE MEN FROM THE BOND OF EVIL
BUT NO VAIN EXORCIST COULD DEAL
WITH ONE POSSESSED OF A DEVIL.

THE MAN POSSESSED OF A DEVIL.

“The man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.”—Acts, chapter xix., verse 16

AFTER THE BIRTH OF CHRIST, 57 YEARS.

FROM Athens, Paul went to Corinth, where he found Aquila and Priscilla his wife, who had been banished from Rome by the decree of Claudius. They being of the same trade as himself, that of a tent-maker, he worked with them, that he might not be burdensome to the new converts.

After visiting several cities, and strengthening the disciples, Paul arrived at Ephesus. In this city were “certain of the vagabond Jews, exorcists,” that is, pretenders to the power of expelling evil spirits from those possessed of them by incantation. These men dared to profane the name of the Lord by addressing the evil spirits in the following words: “We adjure you by Jesus whom Paul preacheth.”

Among these impostors “were seven sons of one Sceva, a Jew, and chief of the Priests,” who spoke to an evil spirit in the

THE MAN POSSESSED OF A DEVIL.

manner just mentioned, and were answered by it, "Jesus I know, and Paul I know; but who are ye?" The man too, in whom this evil spirit was, violently assaulted them, and so far prevailed against them that they were obliged to fly from the house in which he was, "naked," that is, divested of their outer garments, "and wounded."

This circumstance was known to all the Jews and Greeks dwelling at Ephesus, and by it the vanity and presumption of the exorcists were made evident. It tended greatly to promote Christianity, for "fear fell on" the people, "and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and showed their deeds."

In the events before us is an example of the goodness of God, who can make even the works of the enemies of the Gospel subservient to his glory. The folly and wickedness of those men who set their power against the Lord's, will certainly meet with the punishment it merits. The disgrace of the vicious only serves to show forth in brighter colors the works of the righteous.



PAUL AT EPHESUS.

ACTS CH. XIX V. 19.

WHEN GOD'S OWN TRUTH WITH ZEAL TO SCAN
THE MIND IS OFT EMPLOY'D
THE FADING WORKS OF SINFUL MAN,
WILL SOON BE ALL DESTROY'D.

PAUL AT EPHEBUS.

"Many also of them which used curious arts, brought their books together, and burned them before all men."—ACTS, chapter xix., verse 19.

AFTER THE BIRTH OF CHRIST, 54 YEARS.

Ephesus was, in ancient days, one of the most famous cities of Lesser Asia. It is said to have been built by Ephesus, an Amazon lady, and is thought to have been as ancient as the days of David. Among the heathen it was chiefly famed for a magnificent temple of Diana. It is said to have been 425 feet in length, 220 in breadth; its roof, being 70 feet high, was supported by 127 pillars of great beauty. It was more than 200 years in finishing. Seven times it was set on fire. At one time, Ephesus was wholly destroyed by an earthquake. In the year 19 it was rebuilt. Now it is only a ruinous village, consisting of forty or fifty houses, and an old castle.

Originally, the inhabitants of this city were noted for sorcery, divination, astrology, and idolatry. Diana was the false deity they held in greatest veneration.

When Paul first visited Ephesus, he only

PAUL AT EPHESUS.

continued a few days. Some months after, he returned, remained three years, and preached with great success. Here some Jewish impostors pretended to have the power of casting out devils, and called upon them in the name of Jesus, whom Paul served, to leave those persons in whom they dwelt. In one instance, an evil spirit, acting by means of the body in which it dwelt, said, "Jesus I know, and Paul I know, but who are ye?" The man possessed of the devil, leaped upon them, and wounded them.

Paul's preaching was blessed in greatly impressing the minds of many of the Ephesians. Great numbers of those who dealt in sorcery, and who used curious and unlawful arts, brought their books and publicly burnt them. The price amounted to fifty thousand pieces of silver, and which in our money was equal to \$31,250. "So mightily grew the word of God, and prevailed."

Very soon after, Demetrius, a silversmith, raised a great mob against Paul and his associates. He made silver shrines for Diana, which brought no small gain to the craftsmen. Paul was, however, mercifully preserved, and departed from Ephesus.



PAUL IS SEIZED BY THE JEWS OF ASIA.

ROMANS XV. 23.

THOUGH OUT WE SUFFER FOR THE NAME
OF CHRIST AND HIS MOST HOLY WORD
A DAY WILL COME WHEN HE WILL MAKE
THE WORLD ACKNOWLEDGE HIM ITS LORD.



PAUL IS SEIZED BY THE JEWS OF ASIA.

"The Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him." — Acts, chapter xxi., verse 27.

AFTER THE BIRTH OF CHRIST, 60 YEARS.

PAUL, after a stay of nearly three years at Ephesus, traveled to Troas, where he took ship, and proceeded on his voyage to Macedonia. Arrived there, he preached the Gospel in several places, even as far as Illyricum. Being at length determined to return to Syria, in order to convey the contributions to the brethren at Jerusalem, he set out on his journey, but hearing that the Jews had formed a design of killing and robbing him on the way, he returned to Macedonia, and came to Philippi, from whence he went to Troas.

Still pursuing his way, Paul, at Cesarea, was earnestly besought by the disciples not to go up to Jerusalem. But he could not be dissuaded from his purpose, and confessed that he was "ready not to be bound only, but also to die" there "for the name

of the Lord Jesus." He and his companions accordingly set forward on their journey, and upon their arrival at Jerusalem, were kindly and joyfully received by the Christians there.

He related to the bishops and governors of the church his success among the Gentiles, and they praised God for it. Learning that there were many Jewish converts in the city who had been informed that he taught the renunciation of the ceremonies of the law, and that the multitude would most likely assemble to see how he behaved in this matter, Paul, to prevent a disturbance, joined himself with some persons who were at that time to accomplish a vow, and performed with them the necessary rites in such a case.

The days in which these rites were to be performed being now almost ended, certain Jews from Asia, finding Paul in the temple, "stirred up all the people and laid hands on him," falsely declaring that he every where preached doctrines destructive of their law. This accusation set the whole city in an uproar, and seizing on the Apostle, they dragged him out of the temple.



PAUL RESCUED.

ACTS XXII.

ALL INSTRUMENTS ARE IN THE HAND
OF CHRIST HIS PEOPLE'S KING,
AND AT HIS WORD, THE WARRIOR BAND
TO PAUL, THEIR SUCOURS BRING

PAUL RESCUED.

“ Who immediately took soldiers and centurions; and ~~ran down~~
unto them.”—Acts, chapter xxi., verse 32.

AFTER THE BIRTH OF CHRIST, 60 YEARS.

The inspired writer, in the book of the Acts, gives an account of a very providential rescue of the Apostle Paul, when he was in danger of being torn to pieces by an infuriated mob in Jerusalem. The Jews in that city had heard of the amazing success which had attended his ministry in Lesser Asia, in Greece, and in other parts of the earth; they were therefore resolved to deprive him of his life.

After a very considerable absence, Paul returned to Jerusalem; but he returned to lose his liberty. He returned to be taken from tribunal to tribunal, and to be conducted a prisoner to Rome, where he wrote several epistles to various churches—epistles which will prove an invaluable legacy to the Church of Christ, till the close of ages. His life was placed in the greatest danger, but Providence interposed. His life was preserved, yet his liberty was lost. The dan-

gers and deliverance of Paul are subjects of great importance. Paul went into the temple regularly every day, for seven days, according to the law of Moses, in consequence of a vow which he had made.

While Paul was in the temple, nearly at the close of seven days, some of those who knew and persecuted him when he was in Lesser Asia, recognised him. They immediately stirred up all the people and laid hands upon him and cried, "Men of Israel, help!" They charged him with teaching corrupted doctrines against the law of Moses, and with bringing Greeks into the temple, and thus polluting the holy place. In a short time the whole city was moved. The people rushed into the temple, and dragged him out. Tidings came to the chief captain that the populace were going about to kill Paul. Without delay, he went down with centurions and soldiers, when the people left beating of Paul. "Then the chief captain came near him, and took him, and commanded him to be bound with two chains." Thus Paul was preserved.



PAUL'S VISION.

ACTS XXIII 1-9.

GOD IS THE REFUGE OF HIS SAINTS.
WHEN STORMS OF HARDSHIP COME,
YET WE CAN OFFER OUR COMPLAINTS.
BEHOLD HIM PRESENT WITH HIS LIGHT.



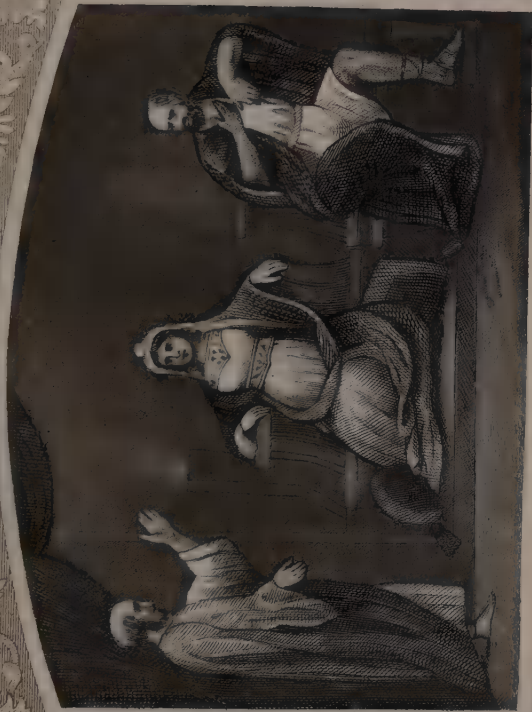
PAUL'S VISION.

“And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.”—Acts, chapter xxiii., verse 11.

ST. PAUL, who previously had been one of the most violent persecutors of the Christians, after his conversion became a very zealous preacher of the Gospel, and being a man of great talent and learning, was able to dispute with the wise men among the Jews; this he did with great boldness before the High Priests and the rulers of the people, and great numbers learnt from his lips the true religion. This caused the Jews to hate Paul very much, and they treated him with great cruelty; they rent off his clothes and scourged him very sadly, and cast him into prison, but all this bad treatment of Paul by the Jews did not deter him from going on in the great and good work he had begun, and so strong was his resolution that he said, “None of these things move me, neither count I my life dear unto myself.” God knew what he was suffering for the sake of the Gospel, and one night

PAUL'S VISION.

the Lord stood by him and said: "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." At this time, more than forty of the Jews had conspired together, and bound themselves under an oath, not to eat or drink till they had killed Paul. No doubt they thought their plan was very secret, and that Paul could not escape, but they forgot that it was all known to God; and God designed that Paul should go to Rome, and so he did, and was conducted there in the care of a great company of horsemen and soldiers, who brought him safely to Felix, the governor. This was another instance in which God delivered Paul from his enemies, and we have powerful enemies and must watch them—hearts inclined to what is evil, and which lead to those sins which ruin both soul and body, and every little child may very properly say, O, Lord Jesus, save me! I have heard that there is a heaven where there are no foes and no dangers, no sins and no sorrows. Many have been raised to its blessed mansions by the grace and love of the Almighty Saviour. O guide a little lamb of thy flock to thy holy habitation.



PAUL BEFORE FELIX.

ACTS CH. XXV. V. 26.
 WHEN PAUL, HIS THUNDER, THE JUDGMENT MADE,
 AND BY IT FELIX SOUGHT TO WIN;
 HIS HEARER TUMBLED—BUT DELAY'D
 REPENTANCE—AND SO DIED IN SIN.



PAUL BEFORE FELIX.

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled."—Acts, chapter xxiv., verse 25.

AFTER THE BIRTH OF CHRIST, 60 YEARS.

AFTER Paul was made a prisoner in Jerusalem, he was sent by Lysias with a strong military guard to Cesarea, to the care of Felix, the Roman governor at that place. Within five days after, Ananias the high priest, and others, followed him to carry on a legal prosecution against him before Felix. Tertullus, a flaming orator, was employed to oppose Paul in the court. As the Apostle successfully repelled all his charges, the further consideration of his case was delayed until the arrival of Lysias, the chief captain, from Jerusalem. In the interval, Paul received much courtesy and kindness from Felix.

Some days after, Felix, and his wife Drusilla, sent for Paul. They wished to hear him declare to them in private those doctrines he generally taught, and which had excited so much feeling and noise in many parts of the Roman empire. These doctrines were

PAUL BEFORE FELIX.

directly at variance with the practices of Felix and Drusilla. However, Paul was faithful to his God, to his conscience, and to his hearers. "When Felix came, with his wife Drusilla, who was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee."

Here we have a remarkable preacher, a remarkable auditory, a remarkable sermon, and a remarkable effect produced. The preacher was the Apostle; one of the greatest, the best, and the most useful of men that ever lived, or adorned the Christian Church.

The congregation was remarkable. It consisted of Felix and his wife Drusilla. He was Roman deputy in the government of Judea. Drusilla was a Jewess, and the daughter of Herod Agrippa, who was eaten up of worms.

The sermon was striking. Great was the impression produced on Felix. He was much agitated. He trembled! Conscience awoke; but, alas, there was no conversion!



PAUL SENT TO ROME.

ACTS CHLIIII. v. 6.

WHEN BY THE DREADFUL TEMPEST BORNE
HIGH ON THE BROKEN WAVE,
JESUS THOU ART NOT SLOW TO HEAR,
NOR IMPOTENT TO SAVE.

PAUL SENT TO ROME.

"And there the Centurion found a ship of Alexandria sailing into Italy, and he put us therein."—Acts, chapter xxvii., verse 6.

ONE day while Paul was preaching the Gospel, some wicked men seized him and they wanted very much to kill him, but Paul had not yet finished the great work which was allotted to him in the world and in the church of Jesus Christ, and the evil designs of his enemies were not permitted to be executed at that time; they however hurried him on board a ship, with certain other prisoners, intending to send him to Rome, but God had otherwise determined. So after sailing many days and making but little progress, Paul admonished them, and said: "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the ship, but also of our lives." But the master of the ship did not heed what Paul said, and kept on his way. Not long after, there arose a tempestuous wind, and they were in such great danger for many days, that all gave themselves up for lost; they had no hope of ever getting to land

PAUL SENT TO ROME.

again; but God had sent an angel to Paul to tell him that none of the people in the ship should be lost, and Paul knew that God would keep them, and went and prayed to him to save them. And this was the case, for though the storm got worse and worse, and at last the ship was dashed to pieces, they were not far from the island of Malta, and so "some clung to boards and others to broken pieces of the vessel, and they all got safe to land," as God's angel had said they should. A shipwreck is indeed a sorrowful and distressing event, and those whose duty calls them to traverse the mighty ocean, may well be thankful when they are brought safely over the billows and storms of the great deep, and escape the rocks and shoals that are in their track. In the voyage of life, we also meet with storms and troubles, but the good can see a hand which is almighty stretched out to protect them, and hear a voice—it is His who called the world into being—and it says: "It is I, be not afraid," and all who trust in him he will guide safely to the haven of eternal rest.



THE SHIPWRECK OF ST. PAUL.

ACTS CHAPTER XVIII.

WHEN FULL OF SOULS PAUL'S VESSEL LAY,
WRECK'D ON A FOREIGN STRAND,
EACH WAS PRESERV'D IN GOD'S OWN WAY,
AND ALL GOT SAFE TO LAND.

THE SHIPWRECK OF ST. PAUL.

“And the rest, some on boards and some on broken pieces of the ship.”—Acts, chapter xxvii., verse 44.

AFTER THE BIRTH OF CHRIST, 62 YEARS.

WHEN Paul appeared before Festus, he refused to return to Jerusalem to be tried by the Jews; and claiming his right as a Roman citizen, he appealed unto Cæsar. Accordingly he was put on board a ship of Adramyttium, and, with other prisoners, committed to the charge of Julius, a centurion of Augustus' band. On the day after their voyage commenced, they touched at the ancient city of Sidon. There Paul was very courteously permitted to land by Julius, and refresh himself. Having left Sidon, they sailed to Myra, a city of Lycia, where the centurion found a ship of Alexandria sailing into Italy, into which all the prisoners were introduced. A tempestuous wind arose, when they were near Crete, which drove them upon the rocks of the island of Clauda. For fourteen days they were tossed up and down the Adriatic sea. During all that time, they saw neither

THE SHIPWRECK OF ST. PAUL.

sun, moon, nor stars. Paul assured them that all their lives should be preserved, and only the ship would be lost. The mariners supposing they were drawing near land, let down the boat for the purpose of escaping themselves, and leaving all the rest to perish. Paul prevailed upon the centurion to prevent their intention, as essentially necessary for the preservation of the lives of the passengers. The soldiers cut off the boat, and allowed her to be driven away by the sea.

Observing land, the mariners again wished to conduct the vessel into a creek. Now the shipwreck was complete, for she struck aground upon a neck of land, and was broken to pieces.

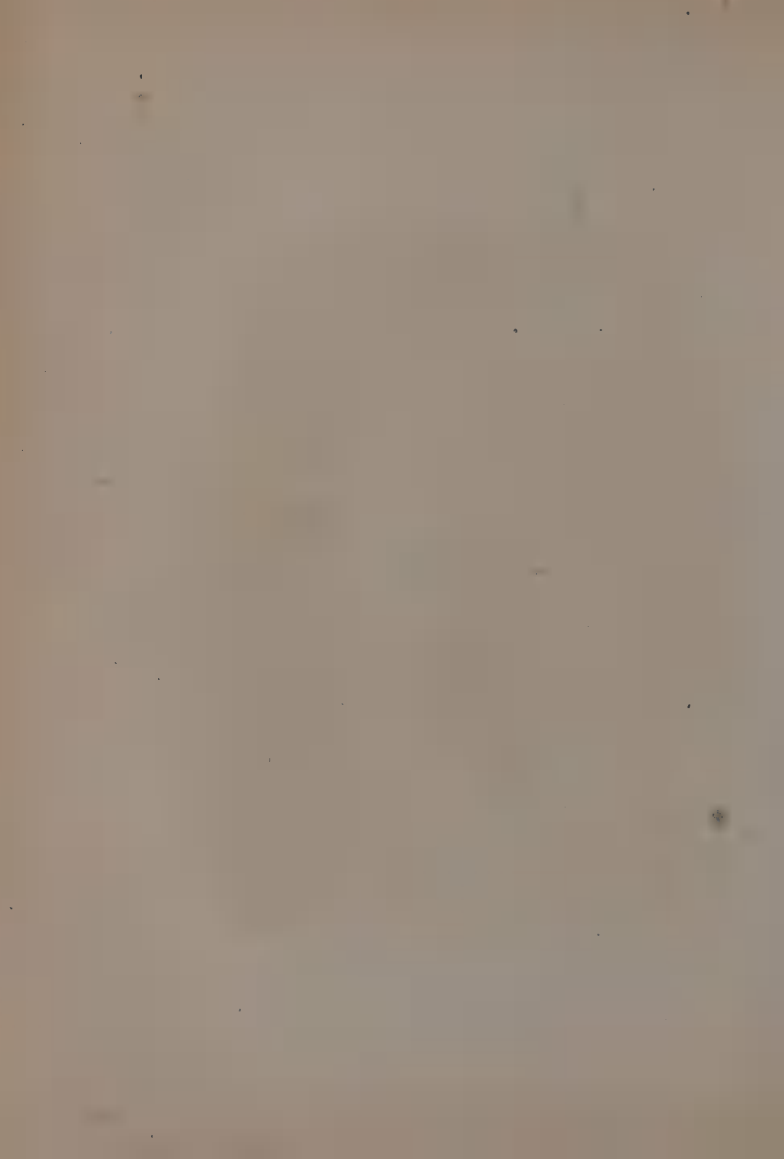
The soldiers, seeing that the prisoners would have an opportunity of escaping, proposed that they should be all put to death. Julius, animated with a better spirit, and from respect to Paul, prevented the execution of a purpose so cruel, barbarous, and bloody. The number in the ship amounted to two hundred and seventy-six. Some by swimming, and others on planks and broken boards, got safe to land, on the island of Malta.



PAUL AND THE Viper.

ACTS CH. XXVIII. V. 3.

WHEN PAUL THE Viper SHIED — ALARMED,
TO DEATH THEY DROPPED HIM GIVEN,
BUT WHEN HE SHOOK IT OFF UNHARMED,
THEY THOUGHT HE CAME FROM HEAVEN.



PAUL AND THE VIPER.

“When Paul had gathered a bundle of sticks, there came a viper out of the heat, and fastened on his hand.”—Acts, chapter xxviii., verse 3.

AFTER THE BIRTH OF CHRIST, 62 YEARS.

WE read of no individual connected with the Church of Christ, in such a variety of circumstances and places as the Apostle Paul. One justly observes, “He was a planet, and not a fixed star. We find him in the island of Melita, to which, in all probability, he would never have come unless he had been thrown upon it by a storm.”

MELITA, or MALTA, is a small island of the Mediterranean sea, about 54 miles south of Sicily, and 150 north of Africa. The word *Melet* signifies a place of refuge, and accordingly Melita was employed as a refuge to the ancient Tyrians in their voyages to Carthage and Spain.

When Paul and the other passengers arrived at the island, both cold and rain prevailed. They were all drenched with wet. A fire was most desirable, and a fire was kindled by the inhabitants. Paul, with others, went to gather sticks; when he had

PAUL AND THE VIPER.

gathered a bundle, he laid it on the fire. A viper at that moment came out of the fire which had remained concealed and asleep among the dry sticks which Paul gathered and cast into the fire. When it felt the heat, it instantly flew at Paul, and fastened upon his hand.

The viper was well known to the people of Malta: they knew it to be one whose sting was mortal. When they saw the viper cleaving fast to his hand, they concluded he was a murderer. They thought that though he escaped the dangers of shipwreck, the justice of God was determined to follow him. Therefore they expected every moment to see him fall down dead. But Paul shook the viper into the fire.

The islanders continued looking on Paul, thinking that he should have swollen, or fallen down dead suddenly; "but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God." This was followed by a miracle performed on the aged father of Publius, the chief man of the island; and also miracles performed on many others at the point of death.



ST. PAUL HEALING THE SICK.

ACTS XXXVIII V 8

THE APOSTLE NOW BY SHIPWRECK THROWN,
UPON MELITA'S RUGGED SHORE,
HIS POWER TO HEAL THE SICK MADE KNOWN,
AND NUMBERS FLOCKED TO HIM FOR CURE.

ST. PAUL'S MIRACULOUS CURE OF THE FATHER OF PUBLIUS.

“And it came to pass that the father of Publius lay sick of a fever and of a bloody flux, to whom Paul entered in and prayed and laid his hands on him and healed him.”—ACTS, chapter xxviii., verse 8.

AFTER THE BIRTH OF CHRIST, 62 YEARS.

ALMOST immediately after the shipwreck of St. Paul on the island of Melita or Malta, an opportunity occurred to him to exercise that miraculous power with which the Apostles of our Lord were endued, mentioned in Luke, ix. 2. And he sent them forth to preach the kingdom of God and heal the sick. The father of Publius, governor of the place, lay sick of a fever, and Paul going to the place where he was, entered in and prayed that God would exert his power, and Paul laid his hands on him as the means which God ordinarily used to convey the energy of the Holy Spirit, Acts, viii., 18, 19, 20, 21, and healed him. Nothing less than a miracle could have made this instantaneous cure, so when this was done, others also which had diseases in the island came and were healed, no doubt in the same way. How supremely benevolent in their tendency, are the miracles of our Saviour and his

ST. PAUL'S CURE OF THE FATHER OF PUBLIUS.

Apostles; how divine in their manner. Here is no mysterious incantations, no magical arts, nothing unworthy the divine interposition, wrought in the presence of friends and foes, many of them often repeated; they concurred to establish a system of religion honourable to God and unspeakably useful to men, calculated to render them happy in this and in a future state. Then how simple—a touch, a word; St. Paul prayed and laid on his hands, and the sick man was healed. Nor was there any proud boasting on the part of the workers of these miracles; the power was properly ascribed to God. At this time, St. Paul was a prisoner for the sake of the Gospel, and on his way to Rome that Cæsar might himself hear his cause, and after remaining three months at Malta, he proceeded thither. St. Paul and his companions had been kindly treated by the natives during their stay on the island, and when they departed were cheerfully furnished with necessary provisions for their journey. Since St. Paul's visit to the island of Malta, there has always existed some remains of Christianity in the place, though for many ages past little more than a name.



F A I T H .

SONNET.

FAITH HAS AN EYE NO TEARS CAN DIM,
A HEART NO GRIMES CAN STIR;
SHE BEARS THE CROSS AND LOOKS TO HIM
WHO BORE IT FIRST FOR HER!



FAITH.

“Do we then make void the law through faith? God forbid : yea, we establish the law.”—Rom., chapter iii., verse 31

AFTER THE BIRTH OF CHRIST, 60 YEARS.

FAITH properly signifies a persuasive assent to any truth on proper authority.

Divines commonly mention four kinds of faith, which respect the truths of revelation. There is *historical* faith: this is an assent to the Bible as a true and infallible record. There is a *temporary* faith, by which divine truth may be received with some affection; but soon after the impression is removed. There is the faith of *miracles*, by which a man believed because of the miracles performed upon him, either by Christ or his Apostles.

The fourth is *saving faith*, or the grace of faith: this faith is a grace wrought in the heart by the power of the Holy Spirit. He takes the things of Christ, and shows them to the soul, and thus persuades and enables us to receive and rest upon Christ for salvation, as he is offered to us in the Gospel.

FAITH.

It is by faith we believe ourselves altogether sinful, lost, and undone, without Jesus Christ. This is our true state as sinners. By faith we believe that Jesus is infinitely suited to our case, that he is able to save us; we believe that he is really offered to us in the Gospel; that on the warrant of this offer we *may* receive Christ; and to crown the whole, by faith we actually receive Christ as our Saviour and surety. When the soul actually receives Christ, and rests on Christ, then that act is performed by which the salvation of the soul is completed; in other words, *then the soul is saved*. All this is done upon the testimony of the Gospel. As we believe we are lost upon the testimony of the Law, we believe we are saved upon the testimony of the Gospel. O how delightful when this is the case! The soul is placed in a situation of the highest honour, having God for its Father, and angels for its kindred. It is placed in a situation of the greatest blessedness, as it tastes the sweets of divine love here, and as it becomes an assured heir of the ceaseless pleasures of heaven hereafter.



CHARITY.

2 COR. XIII. V.

MORTALS IF YE WOULD DISPLAY,
CHARITY SINCERE AND TRUE,
WHILE HIS DUE TO MAN YE PAY,
KEEP YOUR LOVE TO GOD IN VIEW.

CHARITY.

“Every man according as he purposeth in his heart, so let him give; for God loveth a cheerful giver.”—2 Cor., chapter ix., verse 7.

AFTER THE BIRTH OF CHRIST, 60 YEARS.

THE expression of the inspired Apostle is a striking and admirable description of practical charity, or the exercise of Christian love, in contributing, by money and otherwise, to the relief of the temporal necessities of poor and afflicted saints. The expression is in the form of a counsel. “Every man, according as he purposeth in his heart, so let him give; and not grudgingly, or of necessity; for God loveth a cheerful giver.”

Christian love is a holy principle or affection wrought in the heart by the Divine Spirit. Those who possess it, esteem, desire, and delight in God and Christ as their chief good, as the sum of all perfection, and as the fountain of all blessings. They take the greatest pleasure in obeying his laws, because their obedience springs from a principle of love, without which no obedience can ever be acceptable to God. They who possess this

CHARITY.

love, feel an affection to all who bear a resemblance to Christ's image, to whatever nation they may belong, or with whatever denomination of Christians they may be associated. It is not a contracted, bigoted, sectarian love. It is love to *all* who love Christ; it is love to *all* who bear his image. Holy Spirit, inspire us with this divine, this exalted affection. Where this love dwells, there is a disposition to do good to all men, and even to our very enemies.

We are by nature without love to God, or even any proper love to our neighbour. Sin extinguished the holy fire of love in the bosom of man. Let us pray that the Holy Ghost may kindle in our souls a flame of divine love; then we shall taste joys we never tasted before; then shall we perform acts of benevolence and kindness we never performed before. If we have this grace, it will make us patient under trouble, slow to anger, ready to forgive injuries, willing even to straiten ourselves, to relieve the wants of suffering saints, and it will teach us to rejoice with them that rejoice, and to weep with them that weep. Such a grace will render our life a heaven upon earth.



ST. PAUL'S STEADFASTNESS.

2 COR. CH. II. YES
PAUL WAS INURED TO PAIN,
TO HARSHNESS, GRIEF AND LOSS.
BOLD TO TAKE UP, FIRM TO SUSTAIN
THE CROSS FOR JESUS' CAUSE.

ST. PAUL'S STEADFASTNESS.

"A night and a day I have been in the deep. —2 CORINTHIANS, chapter xi., verse 25.

ST. PAUL was an extraordinary man; from being a furious zealot, a fierce persecutor of the disciples of Jesus Christ, he became a disciple himself, and a most energetic advocate of the faith he had once attempted to destroy; and in carrying forward this great work, his perseverance never tired, his courage was never daunted, nor in the course of a most extensive ministry, did he ever shun the dangers or the opposition that were raised against him in this righteous cause. He was deterred by no difficulties and no persecutions; some of these he groups together in the following brief but emphatic passage: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft, of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, in journeyings often in perils of water, in perils of

ST. PAUL'S STEADFASTNESS.

robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watching often, in fastings often, in cold and nakedness; beside this the care of all the churches." Had not St. Paul been deeply convinced of the truth and absolute certainty of the Christian religion, he would not have continued to expose himself to such hardships. The faith that he had embraced was every where spoken against, and had he continued a Jew, or been false to his trust, and quitted the great business he had begun, he might doubtless have risen to the first dignities and honors of his nation. But these things weighed not with him, he counted not his life dear unto himself, so that he might finish his course with joy. In St. Paul, the grace of God was displayed with peculiar lustre, and he gave the most convincing proof that the influence of the Gospel was in him a living principle. His conversion is the triumph of Christianity, his writings the fullest exhibition and defense of its doctrines, and his life and death a glorious illustration of its principles.



PAUL, REPROVING PETER.

GAL. II. 11, 12.

WHEN PETER STOOD ALOOF THROUGH FEAR,
AND SHUNN'D THE GENTLE RACE;
PAUL, WITH A SINCERE AND SINCERE,
REPROV'D HIM TO HIS FACE.

PAUL REPROVING PETER.

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."—GAL., chapter ii., verse 11.

AFTER THE BIRTH OF CHRIST, 58 YEARS.

GALATIA was an extensive province in Lesser Asia. The Epistle to the Galatians was not addressed to any particular church in that province, but to them all. It is probable that Paul was the honoured instrument in the first conversion of the Galatians to the Christian faith. He was also successful in watering, and refreshing, and enlarging these churches. While he laboured among them, their love to him was most fervent.

When Paul left them, Satan, the enemy of souls and the troubler of churches, began, by means of Judaizing teachers, to do great mischief among the Galatian Christians. These teachers endeavoured to convince the Galatians that they could not be saved unless they connected the observance of the laws of Moses with faith in Christ, which amounted to the withdrawing of their faith from

PAUL REPROVING PETER.

the righteousness of Christ as the only procuring cause of a sinner's justification before God.

The Holy Spirit directed Paul to address this epistle to the Galatian churches, to bring them back to the blessed doctrine of justification by the righteousness of Christ *alone*. To convince the Galatians of their sinfulness in returning to the Levitical law, now at an end by the sacrifice of Christ, he gives them an account of an interview with the Apostle Peter, and of the reproof he gave to him.

Peter's fault was this: when he came among the Gentile churches he did eat with them, according to the directions given to him in Acts x. But when some Jewish Christians came from Jerusalem, for the purpose of pleasing the Christians of the circumcision, he literally withdrew and separated himself; even Barnabas was carried away also with their dissimulation. Thus Paul reproved Peter: "If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"



HOPE.

HERBERT CLE

STANDING ON THE ROCK OF FAITH
TRUSTING WHAT THE SAVIOUR SAITH
LOOKING ON THE THINGS ABOVE
HOPE IS BLEND WITH JOY AND LOVE

HOPE.

(namely, God's promise and oath,) we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us ; which hope we have as an anchor of the soul, both sure and steadfast."

Hope is that most blessed grace, by which we live in the assured expectation of God's promises. The Apostle compares it to an anchor. What an anchor is to a ship, the grace of hope is to the soul. The world may be considered as the sea, over which the soul, as a ship, is passing to the heavenly Canaan. On this sea the soul is often tossed up and down, and tried by many storms. The ship of the soul contains a very valuable cargo, consisting of graces, comforts and hopes. Heaven is the blessed harbour to which it is bound. Temptations, persecutions, and afflictions, are the raging waves, to which the vessel is exposed, and which threaten its shipwreck.

We have need of an anchor to keep us safe. That anchor is Gospel-hope. It is *sure* and *steadfast*, for it lays hold on Jesus. Jesus is the anchor-hold of the believer's hope. So provided, the soul never can suffer shipwreck.



VIEW OF PA'AMOS.

REV. CH. J. P. O.

BEHOLD THE PLACE WHERE SIGHTS NO MORTAL SEES,
IN MODERN DAYS,—TO FAVOR'D JOHN WERE SHOWN;
WHERE GOD WAS WITH HIM, THOUGH HIS ENEMIES
HAD BAPTIS'D HIM THAT HE MIGHT BE ALONE.

VIEW OF PATMOS.

"I, John, who also am your brother, and companion in tribulation, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."—REV., chapter i., verse 9.

AFTER THE BIRTH OF CHRIST, 96 YEARS.

The isle of Patmos is celebrated as having been the place where St. John, the beloved disciple, was for a season in state of solitary confinement. Patmos is said to be an island of the Ægean sea, one of those called Cyclades, and about thirty-five miles in circumference.

It is generally believed that he laboured long as the honoured and beloved pastor of the church of Ephesus, where it is supposed he wrote the blessed Gospel which bears his name. It is said he did this at the request of the ministers of the several churches of Asia, for the purpose of confuting the heresy of Cerinthus and the Ebionites, who held and asserted that our Lord was no more than a *mere man*.

The book of the REVELATION was written by John in the isle of Patmos, whither he was banished by the edict of some heathen

VIEW OF PATMOS.

and Roman ruler. It was for the word of God, and for the testimony of Jesus Christ, he was banished into that distant and solitary island. His people must have been exceedingly afflicted when they saw their beloved and aged pastor, nearly one hundred years of age, made a prisoner, put on board a ship, and taken out of their sight, to be landed on a dreary island, where it was believed he must very soon become the victim of death. Equally intense must have been the grief of that blessed and loving pastor, when he was torn from his church and flock, never likely to see them more on earth. Little were they aware, and little did John know, that the isle of Patmos, instead of being a prison to him, should be "a little heaven below." If in that island he was separated from the ministers of Christ, there he saw Christ himself more glorious than the brightness of the sky. If he was separated from the members of the Church of Christ on earth, there he conversed with angels, and there he saw in vision a multitude which no man could number before the throne of God and the Lamb.



THE VISION OF THE WHITE HORSE.

SEE THE KING WHO RIDER IN NIGHT,
ON HIS STEED OF DAMNING WHITE,
WITH HIS CROWN & BEND AND BOW,
CONQUERING GOD TO CONQUER GO!

THE VISION OF THE WHITE HORSE.

“And I saw, and behold, a white horse; and he that sat on him had a bow, and a crown was given unto him.”—REV., chapter vi., verse 2.

AFTER THE BIRTH OF CHRIST. 96 YEARS.

The book of the Revelation is a book of great mystery, difficulty, and sublimity. It contains numerous prophecies connected with the Church of Christ and her enemies. These are in the course of fulfilment. The events of Providence will explain these predictions as they are fulfilled. And there is no doubt a period *will come* in the history of Christ's Church, when the book of the Revelation will be as clearly understood as any portion of the sacred volume.

The prophecies of this book are divided into seven seals, seven trumpets, and seven vials. The seals are opened, the trumpets sounded, and the vials are poured out.

The Lamb, namely Christ, *opens* the first seal; that is, he makes known and accomplishes the purposes of God towards the Church and the world. One of the heavenly messengers, with a voice loud as thunder,

THE VISION OF THE WHITE HORSE.

calls on the Apostle to draw near, and observe the opening of the seal. The Apostle gives the following account of what he saw. "And I saw, and behold, a white horse; and he that sat upon him had a bow, and a crown was given unto him, and he went forth conquering and to conquer."

This vision of the conqueror on the white horse doubtless applies to Christ, and the amazing triumphs of Christianity, in the first ages, over heathensim and idolatry, throughout the vast extent of the Roman empire, and even beyond its limits, in other parts of the earth. May not the *white horse* be considered as an emblem of the Gospel, which is pure and spotless, on which the Saviour rides among the nations with great swiftness? May not the *bow* be considered as an emblem of that convincing power which Christ exercises by means of his word and ministers? The crown given him intimates the willing submission of men to his authority. He has begun his victories, and will continue them till all nations are prostrate at his feet.



A WOMAN CLOTHED WITH THE SUN.

REV. CHIL. V. 1

A WOMAN CLOTHED WITH THE SUN,
CHRIST'S CHURCH ON EARTH SHALL NEVER REST
TILL THROUGH THE WORLD THE TRUTH SHALL RUN,
THE NATIONS ALL, IN CHRIST ARE BLESSED.

A WOMAN CLOTHED WITH THE SUN.

“The moon under her feet, and upon her head a crown of twelve stars.”—REVELATION, chapter xii., verse 1.

IN many passages of the Apocalypse, the pure Church of Christ is evidently portrayed by a woman. In chapter xix, verse 17, this symbol is used; a great multitude is represented as saying, Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready; and in chapter xxi, and verse 2, and I, John, saw the holy city, the New Jerusalem, prepared as a bride adorned for her husband. St. Paul also uses the same figure in his Epistle to the Ephesians, to denote the Christian Church. That the woman here represents the true Church, those who have washed their robes and made them white in the blood of the Lamb, most writers on this book of Holy Scripture are agreed; that the Christian Church is meant, will appear also from her being clothed with the sun, a striking emblem of Jesus Christ the Sun of Righteousness, the light and glory of the Church, for the countenance of the Son of

A WOMAN CLOTHED WITH THE SUN.

God is as the sun shineth in his strength.
The woman has the moon under her feet.

Bishop Newton understands this of the Jewish typical worship; and, indeed the Mosaic system of Rites and Ceremonies could not have been better represented, for it was the shadow of good things to come. The moon is the lesser light, ruling over the night, and deriving all its illumination from the sun; in like manner the Jewish dispensation was the bright moonlight night of the world, and possessed a portion of the glorious light of the Gospel. At the rising of the sun, the night is ended, and the lunar light no longer necessary, as the sun which enlightens her, shines full upon the earth. Exactly in the same way has the whole Jewish system of Types and Shadows been superseded by the birth, life, crucifixion, death, resurrection, ascension, and intercession of Jesus Christ. They who belong to the true Church, of which Jesus Christ is the great Master-Builder, rest their hopes of salvation on Him, the Rock of ages. They have their heart and treasure in heaven where Christ their Saviour is; they are holy, they are also happy, for how can a true Christian be otherwise than happy?



THE SEVEN LAST PLAGUES.

REV. CH. IV. 1-8

O DAY OF WRATH, O DREAFFUL HOUR,
WHAT TERRORS RAGE, WHAT FLAMES DETOUR,
HOW PALE THE PROUD, WHAT HORRORS DART,
THROUGH EVERY GUILTY TREMBLING HEART

THE SEVEN LAST PLAGUES.

"And the seven angels came out of the temple, having the seven plagues, clothed in pure white linen."—REV., chapter xv., verse 6.

AFTER THE BIRTH OF CHRIST, 96 YEARS.

John was greatly impressed with the vision of the seven last vials and the seven last plagues. He calls the sign *great* and *marvellous*! Seven angels appeared before him, invested with the awful commission of pouring out these last vials, and of inflicting these last plagues. An immense number of spectators are represented as the witnesses of this solemn display of God's vengeance against the enemies of the Church. These spectators had themselves gained the victory over the *beast*, who is about to be destroyed. John saw them standing upon a sea of glass, that is, a pavement of great extent, resembling a sea reflecting the glory of the Lord. The Apostle saw them with golden harps in their hands, and heard them pour from their lips the sweetest notes of joyful praise to the honour of their King, the Defender, and the Deliverer of Zion.

THE SEVEN LAST PLAGUES.

Then he saw that the temple of the tabernacle of the testimony in heaven was opened.

As soon as the temple was opened he obtained a sight of the seven angels who were invested with the awful commission of desolation and death! They were clothed in pure and white linen, having their breasts girded with golden girdles.

The Apostle beheld in their hands materials of destruction, even the artillery of divine vengeance, prepared for the destruction of that power which had raised itself in opposition to Christ's authority and kingdom. This is described as *seven vials filled with the wrath of God!* One drop of God's wrath, how dreadful! But who can conceive the fulness of God's wrath, seven vials *filled* with the wrath of God?

It seems clearly foretold that the final accomplishment of God's purposes will be preceded and accompanied by the most formidable and alarming judgments. Assuredly these vials of wrath will be poured out on those "nations who know not God." But this dark night will be followed by a blessed day of MILLENNIAL GLORY.





THE ANGEL BINDING SATAN.

REV. CHAS. W.

ALL POWER IS UNTO THOU GIVEN,
AND PARTIAL REBELLIOUS SOUS HE REIGNS,
HE VICTOR RULES THE HOSTS OF HEAVEN,
AND BINDS THE POWERS OF HELL IN CHAINS.

THE ANGEL BINDING SATAN.

“And he laid hold on the dragon that old serpent which is the Devil and Satan, and bound him a thousand years.”—REVELATION, chapter xx., verse 2.

THE Book of Revelation is considered to be a prophecy or exhibition of what shall happen to the Christian Church to the end of the world. The contest of Christ with his enemies, and final victory and triumph over them. See 1 Cor. xv. v. 25, Matt. xxiv. Mark xiii. and Luke xxi. What is but briefly hinted in the above Scriptures is detailed at large in the Apocalypse or Book of Revelation. False teachers and impostors of various kinds, under the name of Christians, but who are enemies of the Cross of Christ, more intent on promoting the interests of idolatry, or false worship, than the cause of true religion, exert their influence to corrupt and destroy the Church, but notwithstanding Christianity becomes more extensive, and true believers more confirmed in their holy faith. The calamities coming on the Jewish nation before its



